

Manning S. Pendergast



A JUBILEE MEMORIAL

1857 - 1907

The Story of the Church
and First Fifty Years of the
Diocese of Huron



London, Ontario

Edward Phelps



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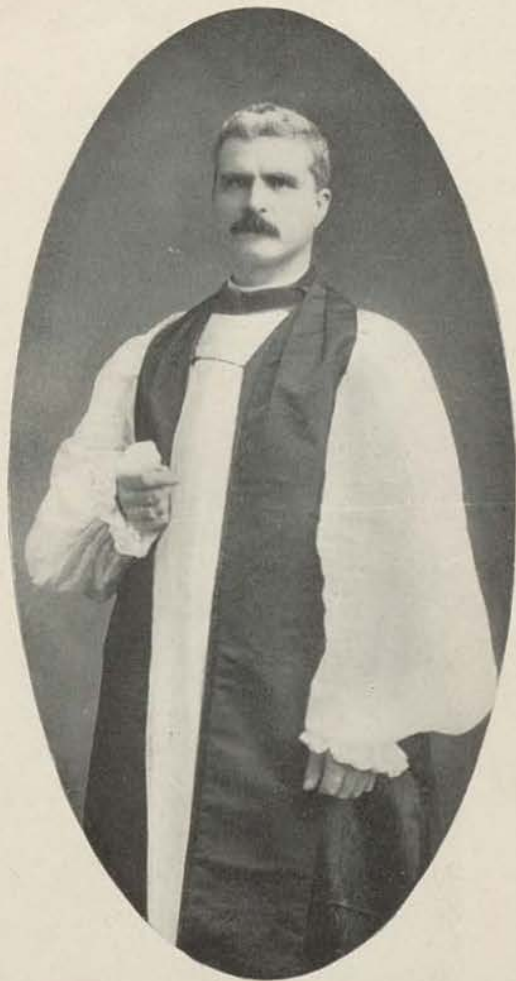
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1905



ST. PAUL'S CATHEDRAL AND BISHOP CRONYN HALL

CONTENTS

1. HISTORICAL SKETCH OF THE
DIOCESE.

BY VEN. ARCHDEACON RICHARDSON.

2. CHURCH GOVERNMENT.

BY REV. CANON BROWN.

3. WHAT THE CHURCH STANDS
FOR.

BY THE BISHOP OF HURON.

4. CONCERNING THE CHURCH.

BY REV. DYSON HAGUE.

INTRODUCTORY

At the September meeting, 1905, of the Executive Committee, on motion of Rev. Canon Brown, a resolution was passed, that the Jubilee of the Diocese of Huron be celebrated in the year 1907, and that the subject be referred to a special committee to take such steps as may seem to them necessary to accomplish the proposed object. The Bishop then appointed a committee, which brought in a report at the meeting of the Executive Committee in March of the next year. This report was submitted to the Synod in June, 1906, and contained a recommendation which, after some amendment, was carried as follows: "That a booklet or pamphlet be published, containing an historical record of the rise and progress of the Church in this Diocese, especially of all relating to the Episcopate, suitably illustrated, and that a historiographer be appointed to compile the same." This pamphlet is published in accordance with this action of the Synod.

A Sketch of the Diocese of Huron during its First Fifty Years.

By VEN. J. B. RICHARDSON, M.A., D.C.L.,
RECTOR OF ST. JOHN'S, AND ARCHDEACON OF LONDON, ONT.

The Church of England is of direct Apostolic origin, though the exact date when and by whom Christianity first reached Britain is unknown. To trace the links of our historic connection with the Church of the first days, is but to gain a fuller and grander view of what is meant by the Catholic Church. That Divine Society, of whose origin we read in the New Testament, spread rapidly during the Apostolic age in Asia, Africa and Europe. An early tradition makes St. Paul himself the founder of the Church in Britain. Another tradition assigns Simon Zelotes as the founder; and still another, Joseph of Arimathea. A British tradition says that Bran, the father of Caractacus, the famous British King, while a captive at Rome, became a Christian, and on his return preached the Gospel in Britain. All these traditions are possible, and it is worthy of note that all trace the origin of the British Church to apostolic days and agents. Apart from tradition, and looking at the usages and organization and affinities of the British Church, the inference is that christianity came into Britain from Gaul, for in all these respects the British Church is closely allied to the Gallican—the Churches of Vienne and Lyons, which traced their origin back to Ephesus and St. John through Irenaeus and Polycarp.

But leaving tradition and inference, and coming to actual historical references, we find Tertullian (A. D. 200) speaking of Britain as more completely conquered by Christ than by the Roman legions; and Origen (A. D. 240) saying that Britain had one religion, and that was Christ's. In A. D. 304, during the persecution under Diocletian, Alban, a Roman soldier, the first of the noble army of British martyrs, laid down his life for the faith at Verulam, since called St. Alban's. In A. D. 314, at a council of the Western Church, held at Arles, in Gaul, three Bishops from

Britain were present. All this proves that by whomsoever founded, the Church was fully established in Britain at the end of the third century, at least 300 years before the coming of Augustine.

This early British Church was rich in missionary achievements. It extended its labor to Ireland, on the west, in the person of St. Patrick, accompanied by his band of British Missionary Bishops, and even to Brittany, and probably other Celtic districts on the continent of Europe. From Ireland, in turn, missionaries were sent back to Scotland to convert the still heathen Picts and Scots.

Moreover, the Catholic and Apostolic character of this early British Church has never been questioned. It had the Word and Sacraments, and the full ministry of Bishops, Priests and Deacons, and also a Liturgy of its own. But in all these, and likewise in its usages and affinities, as already indicated, it was closely allied to the Gallican Church, and yet though allied to the Gallican Church, it was not subject to it, nor, indeed, to any foreign jurisdiction whatsoever, but was a free and independent Church, owning only the Lord Jesus as its Head.

The coming of the English into Britain in A. D. 437, threw back the greater part of the country into heathenism once more—for the Angles and Saxons were all heathen. The first step towards the conversion of the English was taken by the Church of Rome in A. D. 597, when Augustine was sent as missionary to Britain. Through his preaching the Kingdom of Kent became Christian, and he was consecrated "first Bishop of the Angles," and in A. D. 601 was made Archbishop. He founded an abbey at Canterbury, and called it after his own name. About the same time missionaries from the Irish Church, who had come over to Scotland to convert the Picts, extended their labors southward, and preached among the Saxons. Indeed, the greater part of England, practically the whole of the country north of the Thames, received christianity through the labors of these missionaries rather than from Rome. These missionaries belonged to the ancient Celtic or British

Church, and were independent of Rome. Nevertheless, through the superior organization of the Roman mission, and perhaps the glamor of the name of Rome, Anglo-Saxon Christianity was assimilated to the Roman forms of worship and discipline, though it never conceded the right of the Bishop of Rome to spiritual jurisdiction or supremacy. The kingdoms of the Heptarchy, having been separately converted, had each their own separate and independent Church, until under Theodore (668—693), the sixth Archbishop of Canterbury, a Greek monk, born like St. Paul, at Tarsus, in Cilicia, they were united into one Church, under the See of Canterbury, and agreed to recognize the primacy of the Archbishop of Canterbury. It is thus a remarkable fact that there was then one Church of England, at least one hundred and fifty years before there was one monarchy for the country.

Throughout the medieval ages, or from the beginning of the 8th century onward toward the 16th, the Church of England, though at one with the Roman communion in a doctrinal sense, was, nevertheless, in government national and independent. The King was the supreme governor in the Church as in the State. Many and continuous were the attempts of the Papacy to destroy this national independence of the Church; but the attempts were continuously resisted, the resistance growing in vigor in each century, until at the time of the Reformation, by the united act of the King, the Parliament and the Church, the claims and usurpations of Rome were finally repudiated. At the same time the Church laid aside the errors and superstitions which had crept in during the Middle Ages, and emerged reformed and purified, as we have her to-day—in government independent of foreign control; in doctrine, order and worship primitive and Apostolic. In the medieval period the missionary energies and enthusiasm of Christians in England, as all over Europe, were consumed by the wars of the Crusades. It was, indeed, a fight for existence between the Cross and the Crescent; so that little, if any, missionary work, in the modern sense, was done

by any Church. Even after the Reformation, for a century or more, our Mother Church could do little or nothing to fulfil the charge committed to her—to go forth to the evangelization of the world. Her energies and powers were called out to do battle at home against the machinations of the Church of Rome on the one hand, and the innovations of the Puritans on the other. It was not until she had passed through these manifold trials and difficulties that the Church was free to take up the work of preaching the Gospel of Christ, and extending His Kingdom beyond the confines of Britain.

Since then, however, along with the growth of the Empire, there has ever gone the extension of the Church. Her ministrations were extended first to France, then to Newfoundland, then to the northern parts of British North America, then to the islands of the West Indies, and then onward, slowly at first, in irregular directions and with advances somewhat intermittent, until, as we see her to-day, she conveys to the ends of the world the Salvation of our God.

As early as 1534, in the first years of the Reformation in England, Archbishop Crammer sent two chaplains of the Church to Calais in France, at that time England's only foreign possession. Between forty and fifty years later, an English clergyman, named Wollfall, accompanied the expedition sent out in search of the north-west passage to India. He landed somewhere in America, and was the first clergyman of our Church to preach on its shores. In the year 1584 Wingandacoa was discovered, and named Virginia (now North Carolina), and the first band of Colonists to this first American colony included Rev. Thos. Heriot, an eminent scientist and philosopher, as well as faithful minister of the Word, who may be regarded as the earliest missionary to the natives of the present United States of America.

In 1634 an attempt was made to constitute London the Capital See of the Church across the ocean. Archbishop Laud obtained from King Charles I. a royal order to extend

the jurisdiction of the Bishop of London to all English clergy and congregations abroad. But it remained for the famous "Long Parliament" of Oliver Cromwell's time to begin organized missionary work on the part of the English people. That famous parliament, aroused by certain tracts which had been written by John Elliott, "the Apostle to the North American Redmen," setting forth the awful spiritual destitution of the American Indians, passed an ordinance in 1649, establishing "A Corporation for the Promoting and Propagation of the Gospel of Jesus Christ in New England." A general collection throughout England and Wales followed, producing upwards of £11,000, which amount was invested in landed property, and the income devoted to the maintenance of missionaries among the natives of the New England States. This State Corporation became known as "The New England Company," and forms the first Missionary Society constituted in England. Its noble but peculiar work has been steadily kept up to this day. The Six Nation Indians have always been under the paternal care of the New England Company, which not only provides salaries for its missionaries and schoolmasters, but also defrays the expenses of an Industrial School, where children are taught (in addition to the branches of common English education)—the boys, agricultural and useful arts; and the girls, spinning, knitting, and different descriptions of needlework. Amongst the most successful of all our Canadian Indian Missions to-day are those upon the Grand River Reserve, where now, for more than 200 years, the New England Company has been steadily prosecuting its noble work, and where, to-day, the Rev. J. L. Strong, and his co-laborer, Rev. Isaac Barefoot, are accomplishing such encouraging missionary results among the Indians.

In little more than thirty years after the organization of the New England Company, there was formed the "Society for Promoting Christian Knowledge," for establishing parochial libraries in the American colonies. This venerable society still continues its good work, and most of the parishes in this Diocese have profited by its munificence, in

gifts of books for the service of the sanctuary. The designs of this excellent institution did not extend to the employment of missionaries. A new association, therefore, was formed, especially for the supply of the living agents, viz.: "The Society for the Propagation of the Gospel in Foreign Parts." This was founded in London in 1701. Under God the establishment and maintenance of the Church in the British possessions throughout the world is largely due to this great Society. The work has been steadily and faithfully pursued now for over 200 years, and this year, 1907, the Society has just completed arrangements for sending fifty missionaries to the Diocese of Saskatchewan alone, not to mention what it does elsewhere in Canada.

Naturally, Newfoundland became the field of the Church's first missionary scheme beyond the sea. The earliest clergyman, it is said, to visit the Ancient Colony was Rev. Erasmus Sturton, who came there in 1611, and left in 1628; but the first regular Missionary was the Rev. John Jackson, who was sent thither from England in 1700, and since his day the work has been kept up continuously.

In what is now known as the Dominion of Canada, the ancient Province of Nova Scotia was the field of earliest missionary labors. In 1710, some three years before it was finally surrendered by France to Great Britain, Nova Scotia, which included New Brunswick and Prince Edward Island, was visited by the first English chaplain, in the person of Rev. John Harrison. He fixed his abode at Port Royal—afterwards called Annapolis Royal, in honor of Queen Anne—and labored there for some twenty years. Rev. Robert Cuthbert followed. Then came the Rev. Richard Watts, a chaplain to the forces, who was employed by the Society for the Propagation of the Gospel. The Church was planted throughout Nova Scotia during the following three or four decades. St. Paul's Church, Halifax, the oldest in Canada, still standing, was erected by the government of George II. in 1750, the materials of pine and oak having been brought from Boston, Mass. The Province of New Brunswick became, in 1845, the Diocese of Fredericton,

with John Medley consecrated the same year at Lambeth its first Bishop.

Coming now to old Canada, the extensive territory, known as such, was ceded from the French to the British in 1763. This, in 1791, was divided into two Provinces, called Lower and Upper Canada (now Quebec and Ontario). The first Anglican clergymen in old Canada (i. e., Quebec and Ontario), sailed up the St. Lawrence in June, 1759, the year of the conquest under Wolfe, or accompanied the land forces under General Amherst, as British Army and navy chaplains. Among these were John Lloyd, Robert McPherson, Richard Kendall, Ralph Walsh, Michael Houdin, John Ogilvie and John Brooke. The last three named became active and prominent missionaries, though they still continued to act as chaplains. Mr. Houdin played an important and loyal part in the taking of Quebec, and after the capture was detained there by General Murray, because of his valuable services in the matter of French proceedings. Mr. Ogilvie began the Church's work in Montreal immediately after its capitulation, and labored with marked success for nearly three years. Dr. Brooke, in response to a strong petition from the civil officers and merchants of Quebec, was appointed to that place, in succession to Mr. Houdin, and received the liberal support of the Home Missionary Society during his ministry among French and English. But the position of none of these men seemed permanent. They remained some two or three years and then removed, the one to New Jersey, the other to New York, and the third to another distant field. In the autumn of 1764 there were but two clergy serving in the whole of Upper and Lower Canada, viz.: Rev. Dr. Brooke, at Quebec, and Rev. Samuel Bennet, at Montreal. The foundations of our Church had been well and truly laid in some important points of the country, but building up began rather unsatisfactorily. At this time the absence of places of worship was a great hindrance. There was no Anglican Church edifice in Quebec, Montreal or Three Rivers, and Church services were held generally in the Roman chapel, lent for the purpose ;

but these, after every one of our services, underwent a thorough lustration to remove the supposed pollutions !

The severance of the American Colonies from Great Britain, in 1776, brought the Church into new conditions, and such as the Anglican Church had never before known. This severance of the colonies from the mother country meant the severance of the Church from the support it had hitherto received from England. Necessity was laid upon Churchmen in the United States to formulate a system of Church government in accordance with their changed conditions in a new and independent country. Their experience has proved valuable to us in Canada at a later date, when the time came for us also to formulate a constitution for the independent government of the Church in this country. They did their difficult work with great wisdom. The Church continued, ecclesiastically, in communion with the Church of England, but, politically, a distinct and independent body, under the title of "The Protestant Episcopal Church of the United States."

Into the organization and history of the establishment of the Church in the American States we need not enter here. Suffice it to state that Dr. Seabury was consecrated its first Bishop in 1784, and that now there are ninety Bishops, having some seventy-eight Sees.

The separation of the Church in the States from dependence upon the Church in England had a direct bearing upon missionary work in Canada, for it set free the S. P. G. to devote more of its energies to Canada than it had hitherto done. Hitherto its main operations had been among the American Colonies, but now these were transferred to what still remained British North America. A marked increase in missionary activity is observable from this time.

The first step was to give a Bishop of their own to the loyal British possessions. The one selected for the honorable but arduous office was Rev. Charles Inglis, a man

who had proved his fitness by his devotion to his work and his loyalty to his Sovereign during the war of Independence. Charles Inglis, whose father and grandfather were clergymen, was a native of Ireland. After laboring for many years in America as missionary, eventually he became assistant and afterward Rector of Trinity Church, New York. He shared the bitter trials and sufferings of the Clergy and the whole Church during the Revolutionary period. But when in the year of peace New York was evacuated by the British troops, Dr. Inglis resigned the Rectory of Trinity Church and went to Nova Scotia, whither 30,000 United Empire Loyalists had fled before. Shortly after, he returned to England, where he remained until 1787, when, on the 12th day of August, he was consecrated at Lambeth as Bishop of Nova Scotia, by the Archbishop of Canterbury (Dr. Moore), assisted by the Bishops of Rochester and Chester. Two months later he arrived in Halifax, the seat of his See, the first Colonial Bishop, with jurisdiction over the Province of Nova Scotia (including Cape Breton), Prince Edward Island, Bermuda, Newfoundland, New Brunswick, and Upper and Lower Canada—in fact, the whole of British North America. When he arrived he found in his immense Diocese 32 clergy—i. e., fourteen in Nova Scotia, six in New Brunswick, six in Lower Canada, two in Upper Canada, and four in Newfoundland. Bishop Inglis labored with incessant fidelity, and his presence proved an inestimable blessing to the Church, and to the country generally. His first tour through Nova Scotia and New Brunswick was made in 1788. The following year Bishop Inglis proceeded up the St. Lawrence and visited Quebec, Sorel, Three Rivers, and as far west as Montreal, and appointed the Rev. John Stuart his commissary for Upper Canada. Mr. Stuart has well earned the title of "Father of the Church in Upper Canada." He was a native of Pennsylvania, his father being a rigid Presbyterian, and opposed to his Church tendencies. But he persisted in them, and was ordained by Dr. Terrick, Bishop of London, and

Historical Sketch of the Diocese

sent in 1770 as a Missionary to the Mohawk Indians, at Fort Hunter, near Albany, N. Y. After the Declaration of Independence he suffered much as a Loyalist, but succeeded in reaching Canada in 1779. For a few years his headquarters were Montreal, whence he visited the Mohawks about Lachine, and, with the assistance of Joseph Brant, the celebrated Indian Chief, made the first translation of the Prayer Book and St. Mark's Gospel into the Mohawk language. In 1784 he made a tour as far west as Niagara, and on his return trip to Montreal preached at Kingston (then called Fort Cataraqui), whither the Mohawks had migrated. There he remained some days, and baptized several children. Thus he was the first Minister of the Anglican Communion to labor in Western Canada. He made his permanent residence at Kingston. Here he built, in 1793, an unpretending wooden structure, the first Anglican Church edifice in the Province of Ontario, and called it St. George's, and in this Church, in August of next year, was held by the first Canadian Bishop (Dr. Inglis), the first Confirmation in Ontario, when 55 persons received the Apostolic Rite.

Toward the close of the eighteenth century a new Diocese was set up. The need of a resident Bishop for Canada, divided two years previously into what was then known as Upper and Lower Canada, received earlier recognition than the English Government had been accustomed to give to such matters, and in 1793 the Diocese of Quebec was set apart, formed out of that of Nova Scotia, and Rev. Jacob Mountain, an English clergyman, of Huguenot origin, was consecrated first Bishop of Quebec on July 7th, 1793. He arrived in Quebec in the autumn of the same year. There was no Church in the City; but six clergymen in the whole of the Lower Province, and but three in Upper Canada. That is to say, he found but nine clergymen in the whole of the territory now forming Ontario and Quebec, where to-day there are 775 clergy and nine Bishops.

Bishop Jacob Mountain made his first tour of visitation through that part of the country now known as the Diocese

of Huron, in the summer of 1816, and proceeded as far west as Sandwich and Amherstburg, ministering at the scattered mission stations and to the Indian tribes along the way. Previous to that year he had coasted Lake Erie in a canoe, visiting places a thousand miles from Quebec. At this time, as far as our own Province is concerned, there were four able and devoted clergymen, but only four, and they were located at points far remote, and at exile-distance from each other. Dr. Stuart was at Cataraqui (Kingston); John Langhorn at Ernest-Town, or Bath, on the Bay of Quinte; Robert Addison at Niagara-on-the-Lake, formerly known as Newark; and the fourth, George O'Kill Stuart, a son of the first named, at York, or Toronto. These four places are of historic interest, but they were all mere villages, nestling among the trees of a primeval forest.

From 1803 to 1811 the number of clergy remained stationary at six, but in the latter year was reduced to five, by the death of Dr. John Stuart. For several years there was no Anglican Church edifice in York, and services were held in the Parliament Buildings. The first Church, built in 1803, was one of primitive simplicity, constructed of wood, and surrounded by the forest, on the site whereon now stands St. James', for many years the Cathedral Church.

Mention must now be made of a name and a personality which becomes inseparably bound up with the early Canadian Church history, and one which, for the best part of seventy years of the century from its beginning, exercised a potent influence upon its affairs and destiny. It is John Strachan, afterward first Bishop of Toronto. This resolute and distinguished Scotchman, from Aberdeen, was induced to leave his native land as a young schoolmaster, to undertake the training of the youth in Western Canada. He arrived in this country, as he himself used to say, "on the last day of the last month of the last year of the last century." Mr. Strachan was brought up as a Presbyterian; but during his brief sojourn in Kingston, where

he came in contact with Rev. Dr. John Stuart, he became on principle a member of the Church of England, and in 1803 was ordained by the first Bishop of Quebec, and appointed Rector of Cornwall. There he founded and conducted a Grammar School, and labored for several years. In 1812 Rev. Dr. John Stuart died, and his son, Rev. Geo. O'Kill Stuart, was removed from York, to succeed him at Kingston, and Mr. Strachan was transferred from Cornwall to York, as Rector of St. James', where began that remarkable career of energy and zeal, which has become conspicuous in our civil as well as Ecclesiastical history.

Among the first clergy to labor in the present Diocese of Huron was a "Visiting" missionary, so called, "for visiting in rotation those townships which are not yet prepared for an establishment." This was no less a person than the Hon. and Rev. Charles James Stewart, seventh son of the Earl of Galloway, and Fellow of All Soul's College, Oxford, who in due time became second Bishop of Quebec. He founded, in 1834, in England, the "Upper Canadian Travelling Fund," better known as the "Stewart Missions." The Hon. Charles Stewart seems to have been the first to minister in the Church's service in London, and the surrounding township. With a spirit of Apostolic self-sacrifice, at which his own kindred and others were amazed, this godly young English nobleman, moved by an irresistible call to the work of Evangelization abroad, freely abandoned, in the prime of life, all those surroundings of wealth, culture, and social luxuries, which most men count dear, together with the many attractions and comforts of a charming English parish, for a life of lonely privations and untold hardships, in primeval Canada. His first mission was St. Armand, on the southern outskirts of Lower Canada; and his second, Hatley, in the same district. "There," said Archdeacon G. J. Mountain, in a graphic account of a visit to him, "There I found him in occupation of a small garret in a wooden house, reached by a sort of ladder. He had one room, in which were his little open bed, his books and his

writing table—everything of the plainest possible kind—and there, buried in the woods, and looking out upon the dreary landscape of snow, thousands of miles away from connections in the highest nobility of Britain, this simple and single-hearted man, far from strong in bodily health, lived and labored for Christ and his Church, among rude strangers to religion."

The Hon. Dr. Stewart set out in 1820, and during the first six months of that year travelled through a circuit of 1,880 miles. It was during this tour, and as visiting missionary, that he visited that locality which afterwards became London. And he it was who first broke the ground for the Church in London. The place where the city now stands was known to the Indians as "As-kan-see-be," or "Antlered River," and until it received its present ambitious name was called "The Forks," because of its situation, at the confluence of the north and south branch of our river, then called "La Franche" (the cut or trench), but before that, "New River." A proposition was made at one time to call it "Georgina," out of compliment to King George III.

Owing, perhaps, to the vast designs of Governor Simcoe to make it the Capital of all Canada, the place received the distinguished title of "London," and the river on which it was built in 1792, the "Thames." In 1822 Dr. Stewart wrote to the S. P. G., mentioning the rapid progress in wealth and prosperity of this part of London Township, where, on Sunday, 28th July, he says he "ministered to a congregation of nearly 250 people." He earnestly recommended the Society to send a resident clergyman to London, and yet it was ten years before an appointment was made, and then it came about providentially, rather than by design.

Dr. Stewart was consecrated on New Year's Day, 1826, at Lambeth, as second Bishop of Quebec, and thus was removed from the number of pioneer missionaries in this neighborhood. While he acted as Travelling Missionary in the London District, the Rev. Alexander McIntosh labored on the shores of Lake Erie, and became, in July, 1824, first

Rector of St. Thomas, having as out-stations Kettle Creek Port Talbot and London Township. Bishop Stewart in his notes of a Confirmation tour throughout Lower Canada and Upper Canada, in 1826, says: "According to appointment, Rev. A. McIntosh, of St. Thomas, met me, on August 1st, in the Township of London. The next day we had Divine Service in a building used as a temporary Court House. Although it was a weekday, and many of the people had come several miles, the room was completely filled. I confirmed 30 persons. The inhabitants of this township are very numerous, and as the soil is of the best quality, the population is likely to increase very rapidly. They have already commenced a church (St. John's), which they expect to finish by the end of the spring. It is very desirable that a clergyman should be stationed among them. Mr. McIntosh may be regarded as one of our most successful missionaries. His station is more remote in point of distance to the clergyman nearest him than almost any other in the Diocese."

At this time there were some 29 missionaries of the Church in Upper Canada, and the Province was divided into two Archdeaconries, viz., York and Kingston. To the former was appointed Rev. Dr. J. Strachan, and to the latter, Rev. Dr. G. O. Stuart. About eleven years after this the third Bishop of Quebec, Dr. George Jehoshaphat Mountain, made a formal proposition to Sir George Arthur, Lieut.-Governor of Upper Canada, for a division of his Diocese.

As a result, Upper Canada was erected into a separate Diocese in 1839, and became third in British North America. Archdeacon Strachan, now in his 62nd year, was nominated by the Crown, and consecrated at Lambeth Chapel as first Bishop of Toronto. In this exalted capacity he served for 28 years, up to the 90th year of his life. At his ordination, in 1803, he made the sixth clergyman of our Church, in the whole Province. At his death, in 1867, he was one of three Bishops in Ontario, having together jurisdiction over 250 clergy.

The first settled minister, apparently of any denomination, for the town and township of London, was the Rev. Benjamin Cronyn. His coming was unexpected, and his stay wholly unanticipated. He was a native of Kilkenny, Ireland, and a graduate of Trinity College, Dublin. After several years of pastoral work in Ireland, he came out to Canada with a wife and two children. In November, 1832, he arrived at the "Forks," on his way to Adelaide. Even at that time London was only a village of 400 people, but a large proportion of these were Church members. Mr. Cronyn tarried and spent a Sunday, officiating in a farm building, and, on the earnest solicitation of the inhabitants to remain and minister among them, decided to do so. He took up his residence in the town, and continued there till his removal, a few years after, to London Township, to the Rectory House, situated on the north bank of the River Thames, on the ground where afterwards stood Hellmuth Ladies' College. Soon after his settlement, Mr. Cronyn was appointed to the pastoral charge of London, and parts adjacent.

In 1836 Sir John Colborne, Governor-General of Canada, established 57 rectories, with suitable endowments, for the Province of Upper Canada. Through the influence of Mr. Cronyn, seven of these were secured to this Diocese, viz.: St. Paul's, London; St. John's, London Township; St. Paul's, Woodstock; St. John's, Woodhouse; St. Mary's, Warwick; St. Ann's, Adelaide, and Christ Church, Amherstburg.

By patent from the Crown, he was appointed Rector of the combined parishes of St. Paul's, London, and St. John's, London Township, and held regular Sunday services in the former in the morning, and in the latter in the afternoon, with week-day services in schoolhouses and cottages through the country.

London grew, and as it grew the inhabitants determined that it should be London. The river, hard by, was the Thames; the bridges, Westminster and Blackfriars; the market, Covent Garden Market; the County, Middlesex—a

slice of the Old World in the bush—and when, in 1835, a Church was built, of course it was called St. Paul's, destined to be St. Paul's Cathedral.

The first services were conducted in the Grammar Schoolhouse, still standing in the Court-house Square. In 1835 it was found necessary to erect a more commodious building, and upon the site of the present Cathedral a frame Church was erected, facing toward the south. It is thus described soon after it was built: "The Episcopal Church, if we except the spire, which is disproportioned to the size of the tower, is one of the finest, and certainly one of the neatest, Churches in the Province." St. Paul's Church was destroyed by fire on Ash Wednesday, 1844, and on June 24th, following, the corner stone of the present Church was laid by Bishop Strachan. The rebuilding of St. Paul's was much delayed by the occurrence of a serious fire in the town in April of the next year, when 150 houses were destroyed. When complete, it was found to be, for those times, a costly edifice, being the largest west of Toronto.

Soon after his appointment as Rector of St. Paul's, Mr. Cronyn was made Rural Dean of all the territory west of London, to the St. Clair River. His successor as Rector of St. John's was Rev. C. C. Brough, and he was given spiritual charge over the whole district northward, as far as Lake Huron, in which district there was not one resident clergyman or minister of any denomination.

In October, 1840, Bishop Strachan made his primary visitation to the western portion of his Diocese, and officiated in St. Paul's and St. John's Churches, just before Mr. Cronyn resigned his dual charge. In 1842 he made a second visitation to London, and organized there, as he endeavored to do throughout his Diocese, a branch of the Church Society. Writing of this he says: "From Delaware we proceeded on the morning of Sept. 7th, in a strong waggon, to London, where we arrived between seven and eight o'clock. We

drove up to the residence of Rev. Benjamin Cronyn. I was highly gratified to find sixteen of my clergy, who assembled from their several stations in order to be present at the great Church Society meeting, which was appointed to be held on the following day for the establishment of a district branch of that noble institution. On Thursday, Sept. 8th, Divine Service was held at 10 o'clock, and twenty-six persons were confirmed. The day was unfavorable, and yet the congregation was good and highly respectable. After service I adjourned, with my clergy, to the Court House, which was soon filled to overflowing, and where a public meeting was held. The proceedings were highly satisfactory; the resolutions were passed unanimously. Many excellent speeches were delivered, and every promise was afforded that a most effective branch of the Church Society was now formed."

We find that at the first annual meeting of the Society, held in the City Hall, Toronto, next year, June 7th, 1843, this promising London branch made its first contribution, of £225 17s. 6d. (i.e., about \$1,100), and 1,877 acres of land. The contributions of land in London were: Col. M. Burwell, 1,096 acres; Dr. Phillips, 200 acres; Rev. B. Cronyn, 100 acres; L. Lawrason, 100 acres; J. Wilson, 100 acres; Hon. G. J. Goodhue, 100 acres; James Givins, 100 acres; J. B. Askin, 46 acres; H. L. Askin, 35 acres.

Late in the summer of 1845 Bishop Strachan again visited London, the township, and Biddulph. His journal records very interesting observations. We read of increasing congregations; large numbers of candidates confirmed, abounding interest in the Church, the devotion of the Clergy, and new Church buildings, with improved surroundings.

The Revs. B. Cronyn and C. C. Brough continued, single-handed, their growing and engrossing parochial labors till about the year 1844, when Rev. Henry C. Cooper was appointed travelling missionary to the Devonshire Settlement, in the Townships of Stephen and Usborne. He was succeeded in 1849 by Rev. Archibald Lampman, who, as

travelling missionary, relieved Mr. Brough of the Huron district, St. Mary's and Biddulph Township. St. John's Parish, co-extensive with the Township of London, has, in these fifty years, produced six separate and distinct Churches and congregations, in addition to St. John's itself. These are: St. George's, in 1858, under Rev. John Vicars as first Rector; Trinity, Birr, in 1867, under Rev. Wm. Davis; Emmanuel, in 1882, under Rev. Robt. Fletcher; Church of Hosannah, Hyde Park, in 1888, under Rev. G. B. Sage; Grace Church, Ilderton, in 1896, under Rev. A. H. Rhodes; and St. Luke's, Broughdale, in 1906, under the charge of the present Rector of St. John's.

LONDON.—London has within the same period developed a healthy and expansive Church life. This is evidenced by the eight independent and self-supporting parishes now flourishing within the city. These parishes represent an aggregate Church population of 8,297, each possessing a commodious brick parish Church, which has been made anew, enlarged and beautified; each with a well-appointed schoolroom; each, with two exceptions, furnished with a substantial and comfortable rectory, and each manned by a true pastor. If the growth of our communion in our capital city has not come up to the full possibilities of her rich and ample resources, it has showed, at least, gratifying signs of Church extension, which at this time call for profound thankfulness to God, and much hopeful encouragement.

Up to 1862 St. Paul's was the only church we had in London. The impetus given to the Church in the See City, especially by the formation of the Diocese of Huron five years previously, demanded church extension, and the growth of the city southward rendered it imperative that steps be taken to supply the spiritual wants of the people in that section. The ladies of the Cathedral took the matter earnestly in hand, and, aided by an energetic building committee, resolved to provide increased Church accommodation. It was, however, decided that no plans be selected

or contracts let until all the money required was in hand. In 1863 the new House of God was completed and paid for, and called "Christ Church." It was consecrated in the same year by Bishop Cronyn. Rev. G. M. Innes, by whom Sunday services in the Central Schoolhouse and cottage meetings had previously been held, and open-air services, on the very spot where the Church now stands, became first Rector. After a pastorate of one year he removed to Quebec, and was followed by Rev. James Smythe; and he, after eleven years, by Rev. J. W. P. Smith, later Rural Dean of Middlesex, an office which he still fills with much acceptance, and Canon of the Cathedral. He continued in this position for nearly twenty years, during which time many improvements were made in the Church buildings, and the Sunday School grew to be one of the largest in the city. Rev. J. H. Moorhouse, a faithful preacher and pastor, became fourth rector, and he accomplished much for the religious life of his people, until his work ended in death in 1903. Christ Church has always been the spiritual home of railway men and their families. It has a seating capacity of 500, and is well equipped with all the appointments for public worship. There is a comfortable brick rectory and convenient schoolroom. The parish is an extensive one, and requires a considerable amount of pastoral care, which it duly receives of the present incumbent and his efficient staff of workers.

St. James' Church, in South London, appeared next. As early as 1868 services began to be held in the old Askin St. schoolroom, by Rev. Jas. Smythe, of Christ Church, and later by the clergy of St. Paul's, the rector and his curate, Rev. John McLean, afterward first Bishop of Saskatchewan. Mrs. Cronyn, 2nd wife of Bishop Cronyn, encouraged and helped by a band of earnest workers, raised the sum of \$2,400, and undertook the building of a Church, in which the Bishop, residing near by, might himself minister; but his death, in 1871, disappointed that hope. The Church, however, a little neat brick fabric, was built, and opened for worship in November, 1873. Rev. Evans Davis left the Mission of

Bayfield on being chosen first Rector, and in February, 1877, entered here upon a ministry of signal devotion and fruitfulness, which has now extended over a period of more than thirty-three years. During this ministry he has been honored by his Bishop with the dignity of Canon, Archdeacon and Dean in succession. For the first three years Petersville now London West, was attached to this charge. The congregation of St. James' grew rapidly, and to such proportions that a new Church was soon required, and one, with a seating capacity of 600, was erected. This was opened for Divine Service in the autumn of 1877, and the former Church building came now to be used for Sunday School purposes and chapel; an addition was made to it shortly after. In 1893 the Sunday School building was taken down and a new one has come in its place—a model of modern equipment, and conveniently planned. The rectory, though not on the Church grounds, is situated near by—a well-furnished home. The Church building, which, like the parish itself, has passed through many stages of improvement and enlargement, received its latest in 1897, when the former chancel and part of nave came in for extension; when transepts of proportionate area were thrown out and organ chamber since filled with a splendid new organ, and vestry rooms were added. St. James' Church, as it stands to-day, will rank in the first place among our beautiful churches.

"The Memorial Church," so described in its title deeds, was set up in 1873, and opened and consecrated on Sunday, December 14th, of that year. The Church is a monument to London's pioneer missionary, first rector, and first occupant of it as the seat of his See. It was designed and raised through the liberality of his children, and has ever since been nobly supported by the steadfast care and generous gifts of his eldest son, Mr. Verschoyle Cronyn. The fine old oak pulpit is enshrined within its walls, which had stood in St. Paul's Church almost from the commencement of its history, and from which the revered Benjamin Cronyn had for some thirty-two years fully declared "the gospel of

our salvation." Rev. W. Harrison Tilley, curate to Canon Innes, of St. Paul's, was called to be first rector. For upward of three years he ministered with unremitting earnestness, laying well the foundations of a strong living Church. Then he removed to St. James' Cathedral, Toronto, where, after a brief ministry of but four months, as assistant to Dean Grasset, he finished his earthly course, universally beloved. He was succeeded by one, the happiest years of whose ministerial life, nearly twenty-two in number, were spent here. Setting aside all mention of details of material and spiritual Church advancement made during this period, of which much might be written, the Memorial Church, as a fruit of her healthy missionary spirit, and mainly through the agency of her churchly handmaid, the Christian Endeavor Society, sent forth into the ranks of the sacred ministry no less than nine consecrated young men. These were Ralph Brydges; Charles Turner; Sydney Gould, B. A., M. D.; George Abey; W. E. V. McMillen, B. A.; William Doherty, B. A.; T. Bart. Howard, B. A.; Thos. Hallam, B. A., and Richard Hannah. All these have given good account of themselves "in the high places of the field," and with the exception of Mr. Turner, cut off by death a year ago, amid abundant labors in North Dakota, are all working faithfully—two in this Diocese, one in Toronto, one in Calgary, three in the American Church, and one in far-off Palestine. In 1879 the present parish of St. Matthew was set off from the Memorial. In 1887 All Saints' Mission was opened. There are to-day three well-organized parishes on the ground, twenty-eight years ago, occupied by the mother Church, herself less than thirty-four years old. The Memorial Church congregation is now ministered to by Rev. Dyson Hague, succeeding Rev. Cecil C. Owen, the present rector of that progressive Western organization, Christ Church, Vancouver. Mr. Hague's praise is in all the Churches—a devoted pastor and able minister of the New Testament.

The present Church, St. John the Evangelist, had as its beginning the old St. John's Chapel, which formerly

stood in the grounds of Huron College. This Chapel owes its existence to Mrs. Hellmuth, wife of the second Bishop and to Major Evans, who erected it in 1863, in memory of their father, Lieut.-Gen. Evans. After many years of worship there, the members of this chapel removed to the Chapter House, then part of St. Paul's parish. Here, for some fifteen years, the congregation was faithfully served by the Very Rev. Dean Boomer, their beloved pastor and friend. After the Dean's death a movement was set on foot which resulted in St. John Evangelist's Church being built by the indefatigable efforts of Rev. R. G. Fowell, then Principal of Huron College, through whom it was furnished and adorned with many handsome memorial gifts. A spire, since erected by Mr. Thomas Kent, through a bequest of Mrs. Isabella Kent, has added much to the beauty and completeness of the sacred edifice. The present rector, whose devotion to and care of his people make him a model parish priest, has been in residence since the opening of the Church, November 11th, 1888. Mission services in connection with St. John's Church have been opened this year in the Orange Hall, on Adelaide Street. A chapel will be erected in this neighborhood in due time.

St. George's Church, with its rectory (added through the munificence of members of the congregation) and Sunday School buildings, all in good order about it, and located in the finest situation of London West, has, like all the London Churches, come to its present state through much toil and some years of interesting history. The earliest Church services, in what was then known as Petersville, were supplied by the clergy and a few zealous laymen of the Cathedral. A small brick Church, still standing, and used now as a Sunday School, was erected in 1876. This was enlarged some seven or eight years later, and a few years after, in 1890, the present goodly structure was built. Rev. Canon Newman was first incumbent of the parish, and gave his sole care to its duties, honored and revered by his people, for seven years. He was ably assisted for a time

by Rev. Wm. Lowe. The present esteemed rector since 1888 is Rev. G. B. Sage. Amid his pressing parochial labors he finds time to contribute to the teaching staff of the Western University and Huron College, valuable aid in a course of lectures each year. He is also Examining Chaplain to the present Bishop of Huron.

St. Matthew's Church is an offshoot from the Memorial, and an outcome of a little flock which, previous to 1879, was ministered to by the Rector of the Memorial Church, and met for worship in what was called St. Luke's Church, Hamilton Road. Two years after this date the congregation located the old mortuary chapel of St. Paul's Cemetery, London East, on Dundas St., near the city boundary, and called it St. Matthew's Church. Rev. Robt. Fletcher was first minister in charge, and he was followed by Rev. W. M. Seaborne, who, in July, 1895, after much commendable toil, was rewarded by witnessing the completion of the present brick Church, of much architectural beauty and elegantly furnished and lighted. In January, 1898, on the resignation of Mr. Seaborne, Rev. G. M. Cox was made Rector, and held the position for over seven years. Under Rev. Wm. Lowe's fostering and diligent care, St. Matthew's Church has become an important Church center, amid the growing population of East London.

All Saints', the youngest of our Churches in London, is also an offshoot from the Memorial, and under the rectorate of its present hard-working, self-denying clergyman, who deserves every encouragement, is rapidly rising to a prominent and influential place. On All Saints' Day, 1887, mission services were opened by the Rector of the Memorial Church in the southern part of this parish, in a building formerly occupied by the Primitive Methodists. For the first year services were held there every Sunday evening after the close of the regular services in the Memorial. These soon after became increased, and at usual hours, and were conducted by the Rector and his assistant. On All Saints' Day, 1890, the old Metho-

dist meeting house was abandoned and a new mission chapel, built of brick, opened a short distance further east. This modest little chapel is replaced this year by an extensive Church building, of very imposing proportions, the direct outcome of Rev. T. B. Clarke's personal efforts, seconded by those of his loyal people, and at a cost of some \$15,000.

STRATHROY, ADELAIDE AND WARWICK.—The Church of St. John the Evangelist, Strathroy, stands upon ground deeded to the Church of England and Ireland by John S. Buchanan Esq., at one time British Consul in New York. The first recorded services were held in 1832, by Rev. Benj. Cronyn. The Rev. Dominick Blake built the first Church, a wooden building, still standing in the town, and used now as a dwelling house. The Hon. Edward Blake was born in this parish, the Rector being his uncle. After sixteen years service, Mr. Blake was followed by the Rev. Arthur Mortimer, who resigned in 1858. Rev. A. S. Falls followed, and here began his ministry in this Diocese, of nearly twenty-nine years, marked by self-denying, conscientious service. He became Canon of St. Paul's and died at Amherstburg rectory in 1889, universally beloved. Rev. R. S. Patterson, next Rector, was followed in 1870 by Rev. J. W. P. Smith, and he exchanging with the Rev. James Smythe, of Christ Church, London, the Church was greatly improved and enlarged upon a good plan. Mr. Smythe was followed by Rev. A. C. Hill, and he by Rev. Lestock Desbrisay, who completed the Church on Mr. Smythe's plan. Rev. F. G. Newton and Rev. W. T. Cluff became succeeding Rectors. After a terrible disaster, in which Ida Hancock, a little girl, was burned to death, the present Parish Hall was built, and opened on February 14th, 1904. Mr. Cluff, resigning in August, 1905, was followed by the present Rector, Rev. S. F. Robinson.

The history of St. Ann's Church, Adelaide, dates back to very early times. Rev. Dominick E. Blake, a cultured Irish gentleman, and brother of the late well-known Chancellor Blake, became Rector in 1833, and the parish for

some time seemed coextensive with the entire township, embracing Strathroy, Wisbeach, Katesville, and other localities. Rev. J. W. Jones, the eleventh Rector, has under his charge, in addition to the parish Church, Kerwood and Grace Church, in all of which are to be seen encouraging signs of Church progress.

The adjoining parish of Warwick and Wisbeach is of almost equal antiquity, and, like Adelaide, became a Crown Rectory in 1836. Here, amid quiet rural scenes, have labored with godly fidelity and to the real advantage of the Church, such well-known Rectors as Arthur Mortimer (the first), John Hyland, H. A. Thomas, F. G. Newton, and now W. Murton Shore. On St. Paul's Day, of this year, under very happy auspices, Mr. Shore celebrated, by special service, the jubilee of the Church at Wisbeach, and at the same time inaugurated Divine Services in the splendid new Church, just completed, to take the place of the fifty-year-old House of God.

DELAWARE.—Among the first churches built and parishes organized in the Diocese was Christ Church, Delaware, in the year 1830. Rev. R. Flood was first minister, and for some forty years, with much fidelity, labored here, and in the Muncey Indian Mission, which he founded. In the order named, Revs. Canon Newman, C. D. Martin, John Holmes, S. R. Asbury and T. H. Brown were incumbents. Rev. R. J. Seton-Adamson, the present Rector, continues the good work begun more than seventy years ago.

GLANWORTH.—Glanworth originally formed a part of St. Thomas parish, being served for a time by the late Bishop Baldwin, who was curate under Dr. Caulfield. About 23 years ago it was made a separate parish, with Lambeth and Byron as outstations. In 1890 Byron was attached to Hyde Park. Since its being separated from St. Thomas it has been served by the Revs. Prof. Halpin, W. B. Rally, Dr. De Lew, R. Fletcher, S. L. Smith, C. W. Ball and R. Freeman. The present incumbent has served the parish since 1889. In 1887 the old frame Church building, erected over fifty years ago, was replaced by a handsome brick

structure. It is consecrated, and has a seating capacity of 250. Close to the Church is a comfortable rectory, built in 1891. The people of this parish may be counted among the most conservative and loyal members of the Church in England.

GODERICH.—In the year 1837 the Rev. F. Campbell was appointed the first missionary in charge of this parish. On his arrival no Church or congregation existed in the then hamlet of Goderich, nor was it deemed advisable to erect a suitable building for public worship until the following year. In the meanwhile, a large frame building was purchased by members of the Church of England, and roughly furnished *pro tem.*, as a place of worship. In this unassuming building the nucleus of the present congregation had its beginning, and for some years it served its purpose well; but the congregation increasing, and a more suitable edifice being desired, a brick structure was erected upon a picturesque site overlooking the River Maitland, in the nave of which services were conducted. In 1849, Mr. Campbell having resigned the parish, and taken up his abode at Bayfield, he was succeeded by the Rev. E. L. Elwood, A. M., receiving the Rectorate under Bishop Strachan. Mr. Elwood was born in Ireland, and graduated from Trinity College, Dublin. He was ordained by the Bishop of Limerick. He held several important charges in Ireland, and in 1848 came to Canada. In September, 1875, he was appointed Archdeacon of Huron, and Chaplain to the Lord Bishop. His early duties were of an extremely arduous, and, of course, pioneer character, and covered a large extent of territory. The parish may be said to have embraced the whole of what was then known as the Huron tract, held under charter by the Canada Company. It included such places as Harpwikey (now the flourishing Town of Seaforth), and the village of Clinton, Dungannon, Port Albert, and other minor points. His visitations had either to be performed on foot or upon horseback, as roads were an unknown quantity. For 38 years he held the Rectorship of Goderich, and during that period the Church was enlarged and much improved. In

1879 it was destroyed by fire, and with it there perished not a few valuable articles, such as tablets, Church furniture, etc., etc., of great interest, as being donated by prominent members of the Church in the Old Land. For a time services were conducted in the Court House, but measures were soon taken by the Rector and his parishioners to rebuild. A portion of the rectory property was chosen for the new site, as being more conveniently situated, and the present handsome edifice, gothic in style, known as St. George's Church, erected upon it. The building was completed in 1880, at a cost of \$20,000. The foundation stone was laid with Masonic ceremony, by Grand Master Kerr, and formally opened by the present Bishop of Montreal, then Rector of St. Paul's Church, Clinton. Not long afterwards there was added to the Church a commodious schoolroom. In 1887 the venerable Archdeacon passed to his rest, full of years and greatly beloved, and was succeeded in the Rectorship by the Rev. W. A. Young, now Archdeacon of Norfolk, who retained office until the appointment of the present Rector. In 1892 Mr. Young resigned, and the Rev. Mr. Turnbull, former Rector of the Church of the Messiah, Kincardine, succeeded him. During the period in which he has been in charge of the parish certain changes have naturally taken place. The Church, shortly after his arrival, was greatly improved, and later the rectory has undergone certain improvements, which now render it one of the most complete in the Diocese. The Church debt has been still further reduced—in fact, now approaching extinction. Various Church organizations, too, have been set in motion, such as the A.Y.P.A., Senior Guild, Women's Auxiliary, etc. The latter has supported for many years an Indian girl and boy at Emmanuel College, Prince Albert. Altogether, the parish may be said to be in a good condition, temporally and otherwise. The parish will now, in all likelihood, make rapid strides forward, as the construction of the Guelph and Goderich Railway, nearing completion, will increase commerce, and tend to draw a large population to the town. Apart from these considerations, many summer visitors now make it their holiday re-

sort, and nowhere, perhaps, are louder expressions of praise to be heard in regard to the picturesque beauty of the place than those applied to the quaint old rectory, with its charming surroundings.

CLINTON.—The parish of St. Paul's Church, Clinton was founded April 1st, 1859, but before this date, services occasional at first, as is usual in the history of early settlements, had been held since 1845.

The first settlers in what is now the town of Clinton were Peter Vanderburg and his brother, who settled in 1832 on the lots at the junction of the London and Huron Roads. In 1855 Mr. Rattenbury laid out his farm in village lots, and gave to the hamlet the name "Clinton," in honor of Lieut.-General Lord Clinton, on whose Devonshire estates the Rattenburys formerly had large tenant holdings. From the advent of Wm. Rattenbury occasional services were held, Mrs. Rattenbury notifying the settlers of an intended visit of a clergyman, gathering in children for baptism and throwing open her best room for the service.

Fortunately, the Rev. H. C. Cooper, an English clergyman, who had resigned his Cure in England to take up pioneer farm work in the "Queen's Bush," had settled in the adjacent Township of Hullett, and was thus available for services at stated intervals.

When Clinton was incorporated as a village, in 1858, regular Sunday services were being held in a frame building situate on the present rectory grounds. These services were performed by Mr. J. Wilton Kerr, a Catechist, who continued the work here and at Ainleyville (now Brussels) until 1859, when Clinton was erected into a parish, with Bridgewater (now Holmesville) and Summerhill as outstations.

The first incumbent was the Rev. James Carmichael (now the Bishop of Montreal), who continued the services in a frame Sunday School building until the erection of the first brick Church, in 1863. This Church was burned down on the morning of Sunday, the 15th January, 1865, and with the usual energy so characteristic of the early

missionaries, the incumbent lost no time in setting about to build another. On the morning of the fire, service was held in the Sunday School building, and on the following Wednesday a Vestry Meeting was held, at which a building committee was appointed, and so energetically did the committee work that the new Church was opened on Sunday, the 19th November, 1865. This building, with additions and improvements, is the present St. Paul's Church.

Mr. Carmichael resigned the incumbency of Clinton at Easter, 1868, and was succeeded by the Rev. Shem Dubourdieu, who, under the inscrutable designs of Divine Providence, closed his ministry upon earth, which was remarkably full of promise, on the 4th January, 1870. A monument, erected to his memory by his affectionate parishioners, marks his grave, near the Church which he loved so well.

The Rev. Hans Caulfeild became incumbent in 1870, but remained only till the Easter of 1871, when he accepted the Rectorship of Christ Church, Belleville. Mr. Caulfeild was succeeded by the Rev. S. B. Kellogg, during whose incumbency the rectory was built. He was succeeded by Revs. T. C. Des Barres, Henry Wall and C. R. Matthew, who each served but for a short term.

In 1881 the Rev. Wm. Craig (now Canon) was appointed Rector, and during his time the present Schoolhouse was built, and the Church enlarged by the addition of the chancel and the organ chamber. Mr. Craig resigned in 1892, to accept the position of Rector of Petrolia, and was followed by the Rev. J. H. Fairlie, who, with the sanction of the Bishop, exchanged parishes with the Rev. J. F. Parke, of Listowel, in 1895.

Mr. Parke was succeeded on the 9th April, 1901, by the present Rector, Rev. C. R. Gunne, Rural Dean of Huron.

In the interior of the Church are many memorials, bearing names long familiar to St. Paul's: The Font, to the memory of M. L. Farran; Holy Table, to James Brownlee; Altar Desk, to Joseph Logan; Alms Bason, to Wm. Marten; Communion Service, to Mrs. Bache; Flower Stand,

to S. H. Mountcastle, and the Lectern, to E. F. Ransford. He afterwards re-while beautiful memorial windows commemorate Mr. W. moved to Brussels, and for nearly ten years maintained Rattenbury, Mrs. Wm. Rattenbury, Mr. T. F. Rance, regular public ministrations there. He then presented a S. H. Rance, Mr. and Mrs. Hine, Mrs. Holmes-Taylor, Mr. valuable site for a Church, which he named St. John's. Hovey, Mr. T. D. Biggins, and Mr. I. Rattenbury. The building is still standing. A later Church of neat design was reared in 1876. Rev. H. Langford, having Wal-

Few remain of those who in the pioneer days worshipped in the old frame S. S. building, but the names of many of them, handed down to another generation, are still to be seen in the Church list of the present congregation.

EXETER.—Exeter is deserving of mention as one of the earliest settlement of the district. The first Anglican parishes whose organization antedates the formation of the Diocese. In early days it had Rev. Canon Hincks as its minister, and included St. Patrick's, Biddulph. Her Church here. Mr. Murphy, one of the first graduates of the University of Toronto, was ordained by Bishop Cronyn in 1866 to the mission of Kinloss and Teeswater. The following year he became interested in Wingham, then scarcely a village, and now the Devonshire town alone contains the mission of Kinloss and Teeswater. The splendid Trivitt Memorial Church is here; spacious in its dimensions and began holding week-night services. Soon these were changed to Sundays, the hall over the King William Hotel tower containing a peal of eight bells; a fine specimen of early English architecture, admirably portioned and adorned with richly-colored glass windows. This Church, the congregation numbered scarcely two dozen at the time of its erection in 1888, in the center of Exeter, at the expense of Thomas and Elizabeth Trivitt, long residents of this place, "as a grateful memorial of the many divine favors conferred upon them." But one condition did the donors attach to it, viz.: "That all the sittings herein shall be and remain free forever." In addition to the Church itself, these munificent benefactors supplied a schoolhouse and rectory, both in ecclesiastical taste together with a capital endowment of \$2,000. Rev. S. F. Robinson was rector at the time this noble benefaction was made, and it was through his offices that the whole property was made over in trust to the Church.

BRUSSELS.—St. John's Church, Brussels, received the earliest ministrations of the Church through Rev. Sterne Tyghe, of Exeter, still living, who came and preached in the old Orange Hall in 1858. After him a faithful lay reader, in the person of Mr. J. W. Kerr, of Clinton, held forth

WINGHAM.—The history of St. Paul's Church dates back to the earliest settlement of the district. The first Anglican services in Wingham were held by the Rev. Wm. Murphy, to whom, therefore, is due the honor of having established the Church here. Mr. Murphy, one of the first graduates of the University of Toronto, was ordained by Bishop Cronyn in 1866 to the mission of Kinloss and Teeswater. The following year he became interested in Wingham, then scarcely a village, and now the Devonshire town alone contains the mission of Kinloss and Teeswater. The splendid Trivitt Memorial Church is here; spacious in its dimensions and began holding week-night services. Soon these were changed to Sundays, the hall over the King William Hotel tower containing a peal of eight bells; a fine specimen of early English architecture, admirably portioned and adorned with richly-colored glass windows. This Church, the congregation numbered scarcely two dozen at the time of its erection in 1888, in the center of Exeter, at the expense of Thomas and Elizabeth Trivitt, long residents of this place, "as a grateful memorial of the many divine favors conferred upon them." But one condition did the donors attach to it, viz.: "That all the sittings herein shall be and remain free forever." In addition to the Church itself, these munificent benefactors supplied a schoolhouse and rectory, both in ecclesiastical taste together with a capital endowment of \$2,000. Rev. S. F. Robinson was rector at the time this noble benefaction was made, and it was through his offices that the whole property was made over in trust to the Church.

ent commodious rectory was purchased during his pastorate. In 1887 the late Rev. J. H. Moorhouse was called to succeed Mr. McCosh. The history of his ministry was one of steady growth. Rev. E. W. Hughes succeeded to the Rectorship in 1890. His ministry is associated with the inception of the new Church, and under his successor, Rev. Louis G. Wood, the work of this beautiful Church was completed. The Rev. Wm. Lowe became next Rector. The story of his splendid ten years' work here is too well known to require description. Rev. Stannage Boyle assumed the incumbency in 1905, and the growing strength and prosperity of his parish is sufficient commentary on his work.

MOORE.—The parish of Moore, which now consists of Courtright, Mooretown and Corunna, had its origin in 1835, in what was then known as Sutherland's Settlement. The work of the first Church was interrupted by the outbreak of the Rebellion in 1837. It was completed in 1841. The existing Churches are: Christ Church, Corunna, erected 1861, rebuilt 1905; Trinity Church, Mooretown, erected 1863, and St. Stephen's Church, Courtright, erected 1897. The Communion Service in Trinity Church was the gift of Thomas Sutherland and John Ruskin, of London, England. The "Fine Linen" bears date of 1843. Rev. Edwin Lee, the present incumbent, is much cheered in his faithful work.

SARNIA.—The oldest church in the western part of the County of Lambton was known as the Sutherland Church and was built on the banks of the St. Clair river, on a site situated half way between Mooretown and Courtright. In 1847 the Rev. G. J. R. Salter, M. A., of Christ's College, Oxford, was appointed missionary to Moore and parts adjacent. The parts adjacent meant the townships of Somers, Moore, Sarnia, Plympton, Bosanquet, and Enniskillen. At that time Sarnia was a mere hamlet, containing a population of 300. Of that number 16 were members of the Church of England. In 1848 Captain Vidal built a small brick church, with seating capacity of 100. In 1853 the

Rev. A. Williams, the present rector of St. John's Church, Toronto, was appointed Mr. Salter's assistant. In 1855 the mission was divided, and Mr. Salter removed to Sarnia. In 1857 wooden transepts were added to the church, which increased its seating capacity to 260. On account of failing health, Mr. Salter resigned in 1869, and removed to Mount Pleasant. The Rev. Dr. Wilson, of Morpeth, succeeded him, but died within the year. In 1870 the Rev. T. S. Ellerby, curate of St. George's Church, Toronto, was appointed rector. During his incumbency the present rectory was built. On account of advancing age, Mr. Ellerby was superannuated in the autumn of 1881. On the 19th May, 1882, Rev. T. R. Davis, M.A., who was then rector of St. Jude's Church, Brantford, became rector of Sarnia. He is now Canon and Rural Dean of Lambton. On June 22nd, 1884, the present church, with a seating capacity of 600, built at a cost of \$22,000, was opened by Bishop Baldwin. Since then a fine organ has been put in; a set of Harrington's tubular bells, presented by Mrs. Paul Salter, and a commodious choir room has been built. On November 28, 1897, the church was consecrated by Bishop Baldwin. In 1889 a schoolhouse, costing \$5,000, was erected. In 1892 a mission chapel was opened in the south end of the town. In 1898 the parish was divided, the new parish being named St. John's, with Rev. V. M. Durnford as incumbent, which position he held till October, 1906. Rev. E. T. Evans succeeded him, and is now actively occupied in erecting a new church, with a seating capacity of 450, and at a cost of something over \$12,000. The growth of the church in Sarnia has kept pace with the growth of the population. At the present time St. George's Church has about 450 confirmed persons, and over 300 actual communicants. The members of the church are generous, for while having contributed large amounts for local objects, they have always given liberally to diocesan and missionary purposes.

FLORENCE AND AUGHIRM.—The history of this parish dates from the 30th of June, 1845, when Rev. John Gunne was licensed by the first Bishop of Toronto, "to perform

the office of travelling missionary at Dawn, and parts adjacent, in the County of Kent." Mr. Gunne had his headquarters at Zone Mills (now Florence), in the County of Kent (now Lambton), as at this point there was a small settlement, and as besides it was centrally situated in the mission. Mr. Gunne's usual round was on one Sunday to hold services at Wardsville, Glencoe, Newbury, and what was then known as the Johnston settlement. On the next Sunday he held services at home in the morning, Thameville in the afternoon, and at Gee's Ferry (now Kent Bridge) in the evening. The following Sunday at Florence, in the morning, Aughrim in the afternoon, and in Brooke, or Brennan's Mills (now Alvinston), in the evening. On the next Sunday at Dawn Mills, and various stations, of which previous notice had been given. Services were also held on week-days through this extensive mission by Mr. Gunne on his way home. Gradually parishes were erected out of the missions; the first to be so erected being Wardsville, Glencoe and Newbury, and later other portions were set off into parishes, until Florence and Aughrim alone remained. Mr. Gunne was not long in Florence until a church was built, which was known as St. Matthew's Church, Florence. This was a large frame structure, which continued in use until the construction of the present brick church, which also was built through Mr. Gunne's efforts. In Mr. Gunne's time also the first church at Aughrim was built. This was a frame church, and was known as "St. John's in the Woods," and "in the woods" it was at that time. Through his wide and favorable acquaintance Mr. Gunne had made, and the country he was expected to cover, are well evidenced by his appointment, in 1850 and 1851, as Superintendent of Common Schools for the Townships of Camden, Gore of Camden and Zone, Township of Euphemia, and Townships of Mosa and Ekfrid. On November 4th, 1872, in the midst of his busy life, he was "called home," and his remains lie in St. Matthew's churchyard, near the church whose interests in life he had so near at heart.

Before the close of 1872 the Rev. W. Brethour became incumbent, and it was during his incumbency that the

present parsonage of St. Matthew's Church was built. Mr. Brethour, like his predecessor, Mr. Gunne, gave up his life's work in Florence, and his remains also lie in St. Matthew's churchyard.

PETROLIA.—Regular services were held in Petrolia in the years 1867-68, by Rev. W. Brookman, agent of the British and Foreign Bible Society, and continued till 1871-72 by Rev. Professor Halpin, M.A., of Huron College. In January, 1872, Rev. Dr. Beaumont was appointed the first incumbent of the parish. The first church building was completed and opened by Bishop Hellmuth, on June 30, 1872. The present church was built and opened in 1882, during the incumbency of Rev. Wm. Hinde. It was reserved to the present much honored rector, Rev. Canon Craig, through whose wisely-directed service the church has advanced, to see this stately edifice entirely relieved of debt in 1906, when, on Ascension Day, it was duly consecrated to God by the Bishop of the Diocese.

WATFORD.—Church services began in Watford in 1867 in a public hall. In the following year the brick church, now standing, was built, during the ministry of Rev. John Gibson, first rector of the parish. The present rector, Rev. S. P. Irwin, who is laboring with much success, having St. James', Brooke, and Christ Church, Sutorville, built under his care, is preparing for the erection of a new church at Watford.

SANDWICH.—St. John's Church, Sandwich, has also a history which is entitled to a place here. Sandwich was built in 1798, though for about 70 years previously a successful French Roman Catholic Indian mission had been carried on there, in what was known as the parish of L'Assumption. Rev. Richard Pollard was first rector of Sandwich. He was an Englishman, and came as a young man from the Old Country to the United States, and when, in 1796, the U. E. Loyalists left Detroit for this side, Mr. Pollard came with them. He filled several civil offices before entering the ministry. He was sheriff of Essex and Kent, and afterward was made registrar of these counties.

Then he became registrar of the Surrogate Court, and later judge of the same. He was made deacon in 1801, and ordained priest in 1804, by Bishop Jacob Mountain, of Quebec, to which place he went for his ordination. He was the first ordained clergyman west of Niagara, and with the present Diocese of Huron, and was appointed missionary to Sandwich and Amherstburg, and parts adjacent, including his former home, Detroit. There we read of him as ministering in the Protestant Episcopal Church, where his memory is cherished by a memorial window in St. Paul's Church. A mural tablet in St. John's Church, Sandwich, bears testimony of his devoted service of Christ, who labored on in patience and fidelity till his death there, in 1824. There have been one hundred years eleven rectors of Sandwich—a line of men with not a few distinguished characters. Among these was Thomas Earl Welby, who belonged to one of the oldest families in England, antedating the Conquest, and was a gallant officer of the 13th Light Dragoons. He took Holy Orders, and became the active, zealous and beloved pastor of St. John's Church. After a few years' ministry he was called home to England, but he left as a gift to the parish the well-situated rectory, which he had provided for himself on the Detroit River, and is occupied by the present good rector, Rev. D. H. Hind. He was afterwards appointed Archdeacon of Georgetown in Cape Colony, and in 1852 was consecrated second Bishop of St. Helena. The first church was built about the year 1807, and was burned during the war by Harrison's men, in September, 1813. Prior to 1807 a small log structure, standing on the site of the present church, and built in 1796, was used as a place of worship. The second church was erected in 1816 to 1818; the bricks to build it were brought from Buffalo, and a tower was added in 1845. This was pulled down in 1870, and the present church was completed during the incumbency of the well and favorably known Thomas Gore Elliott in 1871. It owes its erection to the faithful women of the parish, and the land on which it stands was presented by the crown.

WINDSOR.—Fifty-two years ago the corner-stone of All Saints' Church, Windsor, was laid by Rev. E. H. Dewar. The edifice is still standing, as stately and intact as ever. For some time before being able to establish the present place of worship, mission services were held in the town by Mr. Dewar, and the church's erection was only accomplished after patient and untiring efforts. Rev. John Hurst was second rector, for fourteen years, and under him All Saints' was enlarged and made to prosper, both materially and spiritually. Rev. W. H. Ramsay followed, and inaugurated a vested choir. Rev. Canon J. P. Hincks came next. A new Sunday School house, costing \$6,000, was built, and the church greatly improved. After nineteen years of able, faithful preaching, revered by those within and beyond his own fold, he retired from Windsor, and four years ago the present rector, Rev. F. A. P. Chadwick, now Rural Dean of Essex, received the appointment, and a flourishing church and vigorous congregation is the result of his devotion and fidelity. Two years since the Golden Jubilee of All Saints' Church was celebrated with becoming services, and another chapter full of cheering outlook opened before All Saints' Church.

The Chapel of the Ascension was built in 1893, and opened for divine service May 11, 1893. For thirteen years, during Rev. Canon Hinck's incumbency of All Saints', the chapel formed part of his parish, and was in charge of a curate, who acted as his assistant. In 1905 the Church of the Ascension was formed into a separate charge, and Rev. W. H. Snelgrove appointed first rector. To-day the parish is active in all branches of church work, and the prospects for its future are bright and encouraging.

LEAMINGTON, KINGSVILLE, COLCHESTER.—The inauguration of church work on the lake shore of Kent and Essex was due mainly to the labors of Rev. F. W. Sandys, later Ven. Archdeacon Sandys, of Chatham, who ministered to the settlers in an extensive tract, reaching from Gosfield, in Essex, to Eastern Kent, and even farther. He planted in the township of Mersea, east of where Leamington now

stands; gathered a large congregation in that fertile tract and had confirmations of 200 at a time; but on his removal the mission was sadly neglected. For a quarter of a century it was left practically without a ministry. The elders dropped off, a new generation grew up, unacquainted with the church and its services, who naturally accepted the christian ministrations which they found about them, and drifted away, mostly to Methodism. Meanwhile the enterprising town of Leamington grew up, the old Mersea church of Dr. Sandys was moved in to it, and Rev. A. Grass Smyth was at last sent to gather up the relics of the old congregation, and attempt a new start on the new spot. He was succeeded by Rev. C. J. A. Batstone, and later by Rev. Canon Matthew and Rev. F. M. Holmes, under whose ministrations the fine new church of St. John's was built at a cost of about \$8,000.

The congregation of Kingsville also traces its inception to the labors of Dr. Sandys, aided by the faithful devotion of a little knot of determined churchmen—Col. King a naval family, Jasper Golden, William Drake (who travelled all the way with his team to get the shingles for the old church). On the removal of Dr. Sandys the district was ministered to by a succession of clergymen, among whom were Revs. R. Fletcher, Jno. Downie, and J. Williams Ashman, whose unexpected donation of \$3,000 encouraged the congregation, under the Rev. C. R. Matthew, to undertake the erection of the handsome new Church of the Epiphany, at a cost of over \$8,000.

It might be added that while at the outset Sunday services in these two townships were maintained with more or less regularity at two points, viz., on Talbot St., in the Township of Mersea, and in Kingsville, there are now three other places where Church of England congregations have been gathered, churches built, and Sunday services regularly maintained—Wheatley, Cottam and Grainger.

The original Colchester church was built of stone just after the war of 1812, and it is an interesting fact that some of the pioneer members climbed into the trees, which

line the lake shore, watched the naval combat which decided the supremacy of the lakes, and wept bitter tears as they saw the joint armada sail away southward, and knew that the Americans had won. The old church, now a dismantled and crumbling ruin, is itself in danger of being swept away by the encroachments of Lake Erie. The congregation of Colchester was more fortunate than most of the Essex parishes, in having enjoyed the services of a resident clergyman, Rev. F. G. Elliott, whose long pastorate of over a quarter of a century resulted in entrenching the church in the regard of the people of that township. He was succeeded by Revs. R. Fletcher, under whose ministrations the congregation of Cottam was gathered together; R. W. Johnston, and later by Jno. Downie, under whom the new Colchester church was built. Rev. Canon Matthew held the incumbency for some years, succeeded by Rev. F. Whealen, under whose extended pastorate, of 17 years, a congregation was gathered and church secured in Malden township, and the exceedingly pretty, churchly and commodious edifice of St. Andrew's erected in the thriving village of Harrow.

CHATHAM.—Chatham began to be settled in the thirties, but up to 1835 had scarcely grown to the size of a village. Its first place of worship was St. Paul's Church, built about 1820, though the patent granting the land for it does not appear to have issued until 1833. As early as 1822 Rev. Thomas Morley discharged some transient missionary duty in Chatham, and from 1827, for ten years, was the settled minister of the place. He was succeeded by Rev. Thomas Brock Fuller, afterward first Bishop of Niagara, who did good service toward the endowment of this and the Dover church. Rev. Francis William Sandys began his ministry in 1849, and continued rector till his death, in 1894, though for the last twenty years of his life the work of the parish was done by curates in charge. During Dr. Sandys' incumbency, in 1861, Christ Church was erected in a more central locality of the town, and old St. Paul's, eight years later, destroyed by fire.

Holy Trinity Church came into existence, as an independent charge, in 1875, and though subject to some question of trial, it has done excellent work under eight rectors. Rev. Robt. McCosh, at Christ Church, and Rev. J. Hodgins, at Holy Trinity, continue to-day to sustain a good record which attaches to their several parishes.

DRESDEN.—In the early fifties the Colonial Church and School Society, started as a branch work what was known as "The Mission to Fugitive Slaves in Canada," which was placed under the charge and inspection of Rev. Dr. Hellmuth, General Superintendent of the Society's Mission in Canada. It was estimated that there were, in those days, 60,000 slaves who sought refuge in Canada. Accordingly, mission stations were established in various centers for the purpose of imparting regular and religious knowledge to these degraded people. Dresden was one of the stations thus opened. The Rev. Thos. Hughes, who had acted as Principal of the London school, was ordained, and in June, 1859, was appointed to take charge of this mission. He was assisted in the day school, which was at once opened, by Miss Williams, also of the London school staff, who, however, died at the mission January 2nd, 1860.

The annual reports of the Colonial Society for the years 1858-70, contain the interesting and valuable correspondence of the missionaries at the various centers, and show the tremendous difficulties and prejudices they had to encounter in their work among a mixed colored population of which the majority were blacks. In Dresden, it was with great difficulty that a site could be procured for a church, for owners of property refused to sell land for such a purpose, if the colored race were to be admitted to the services of the church. However, a site was finally obtained, and with financial help from England, and from the Huron Church Society, a very commodious building was erected, at a cost of \$2,043. The first vestry met in the spring of 1868. The race question in this parish has been a source of great difficulty, particularly so in the early days. So intense were the prejudices of the white popula-

tion, that many families left the church. But to-day one hears nothing of these questions in the community. The question has solved itself. From one cause or another, the colored population is a small fraction of what it once was; and, strange to say, not one family is left known to belong to the church. Rev. Mr. Hughes spent 28 years of faithful service in this parish, honored, respected and loved by all classes. He died, after a short illness, in March, 1876.

BLLENHEIM.—The first church services were held in Blenheim more than fifty-two years ago by Rev. Dr. Sandys, acting as travelling missionary between Niagara Falls and Fort Malden, now Amherstburg. The church, a frame structure, and first place of worship here, was erected in 1858, during Rev. A. Lampman's pastorate, and did good service for the flock for more than thirty years. Col. Paterson, Messrs. Little, J. K. Morris, and the Stoddards, were among the prime promoters and benefactors of the work. Rev. William Davis, the honored father of the present Dean and Canon Davis, of Sarnia, here began his ministry, soon after the formation of the Diocese. He came, a deacon, to all the country round about, and covered the greater part of Kent County for several years, with those self-denying and devoted labors which characterized the whole of his ministry. He was the first resident incumbent of Blenheim, and received priest's orders in his own parish church. It was through his efforts that the church edifice was enlarged, a Sunday School organized, and Christ Church, Ouvry, built. Leaving this parish, Mr. Davis was stationed in Middlesex, where he erected several churches—Wingham, where he became Rural Dean of Huron, and Woodhouse, where his 27 years of active service in the Church's ministry closed in death. No less than nineteen faithful pastors have served this parish in succession, with a ministry averaging in length less than three years. The present church took the place of the original structure in 1888, under Rev. R. Fletcher. Blenheim is the home parish of our first and zealous missionary to Japan, Rev. J. Cooper Robinson.

ST. THOMAS.—The parish of St. Thomas has already been referred to. The Talbot Settlement, founded by Hon. Col. Thomas Talbot in 1803, has St. Thomas for its chief town. Rev. Alexander Mackintosh, its first rector, built St. Thomas church in 1824. The land on which it stands, together with the adjoining lot, formerly called "The Rectory Lot," was given to the church by Captain Dan. Rapije, and deeded to Bishop Stewart, of Quebec, and his successors forever. This lot was since sold as a site for a home for the poor, and upon it has been erected the Thomas Williams Home. The first confirmation in St. Thomas was held by Bishop Stewart, on 23rd August, 1824, when 44 candidates received the apostolic rite. In 1826 Rev. Edward J. Boswell became rector of St. Thomas, removing thither from Sandwich, and he, in the same year, was succeeded by Rev. Mark Burnham, a graduate of Oxford, a man of blameless life, and deservedly beloved. Here he ministered for over twenty-three years. In 1852 Rev. St. George Caulfield became rector. He was a native of Kilkenny, and graduate of Trinity College, Dublin, and was rector for more than twenty-one years. Next came Rev. Stephen Benson Kellogg, of sacred memory, and after him Rev. T. C. Des Barres, during whose incumbency the present stately Trinity Church was built. Shortly previous to this St. John's Mission Church, which in 1883 became a separate and independent parish, was erected in the east end through the efforts of the Sunday School Teachers' Association, and the rectory house, secured to the church by the Ladies' Aid Society.

Ven. Archdeacon Hill has to his credit just twenty-two years of happy service as rector of Trinity Church. Up to a year ago he discharged all its claims single-handed, when, to meet the multiplying demands of the parish, he called to his assistance Rev. David Cornish, the present curate. Rev. W. A. Graham's field of work at St. John's Church is likewise growing apace, and calls for a new and larger church, which is promised in the very near future.

TYRCONNELL.—The history of St. Peter's Church is a very interesting one, going back to the pioneer days of the township of Dunwich, and, in fact, to that of the County of Elgin. To-day the old church, situated, with its historic burying-ground, on the beautiful shores of Lake Erie, stands as a monument to those old settlers who showed their love and loyalty to the God and church of their fathers. It is one of the oldest churches in the Province, in which service has been continuously held since time of erection. In 1824 the Rev. A. McIntosh, of St. Thomas, held service in the house of Col. Leslie Patterson. On June 21st, 1825, the Right Rev. Dr. Stewart, Bishop of Quebec, administered holy communion at Col. Patterson's to thirty-nine persons, and in 1827 he confirmed seventeen at the same place. For some time the Revs. E. J. Boswell and Mark Burnham held service at Col. Patterson's until St. Peter's was built, in 1828. In 1840 Bishop Strachan consecrated the church, and in August, 1842, the Rev. James Stewart became the first incumbent, being, in 1846, the first occupant of the old rectory. Mr. Stewart resigned in 1849. Then followed, with longer or shorter terms of ministry, Revs. H. H. Holland, John Kennedy, W. B. Rally, A. E. Miller, Canon Chance and M. G. Freeman, until 1900, when the present rector, the Rev. G. Elliott, was appointed. St. Peter's has received many valuable and interesting gifts. An ancient linen surplice hangs in the vestry, the flax for which was grown on an adjoining farm. It was cured, spun and woven by the late Mrs. Anne Backus, and the material made up by the ladies of the church. The communion linen was given by the Stewart Mission in 1844, and the communion service, of solid silver, was a bequest from Charlotte, second daughter of Governor Simcoe. Amongst those recently presented we may mention the communion table and brass pulpit, with quarter-cut oak base, presented in 1903, on the centenary of the Talbot Settlement: "In memory of our fathers, who built this church, and of those who dwell in other parts." The prayer desk was presented in 1904 by Mrs. Gaunslee, in memory of her father, Mr. John Gilbert, and last month there was presented to St. Peter's

a very handsome brass lectern by Dr. Moorhouse, London, as a memorial to his mother. In 1903 the old rectory was replaced by a new one, which is one of the most modern rectories in the diocese.

PORT STANLEY.—A congregation was organized here the year 1834. The first service was held by Rev. J. Mackenzie in the old frame schoolhouse. In 1837 Mr. Mackenzie removed to Nova Scotia, on account of ill health where he died. After the removal of Mr. Mackenzie, occasional services were held by Rev. E. A. Burnham, of the then mission of St. Thomas, which practically comprised the counties of Elgin and Kent. These services continued for about nine years. Steps were taken in the early forties to erect a church. A site, consisting of one acre, was donated by the late Col. John Bostwick, as far back as the year 1832, at the village bend of the Kettle river. Col. Bostwick also donated a glebe, consisting of about five acres, at the junction of the old Port Stanley road and Matilda street. The congregation at last determined to put to practical use the site so long before donated, and a building committee was formed, consisting of Col. J. Bostwick, Wm. Hoadly, Edward Crysler, Samuel Price, and S. F. Holcombe. A subscription list was at once started and a liberal response obtained. Among the subscribers was the late Col. Talbot, who gave £20. The other denominations lent a helping hand by giving good subscriptions also. The contract for the erection of the church was let to the late Major John Ellison, in 1844, and the work was completed in June, 1845, and the church was opened the same month by Rev. Benj. Cronyn, then rector of London, and Rev. Richard Flood, of Delaware. A bell was purchased in 1854, and in 1856 a pipe organ was purchased. The Hon. Geo. Goodhue, of London, headed the list for the purchase of this organ with £5. This organ was recently donated to Trinity Church, Port Burwell, having been replaced by a much larger one. In 1880 a new rectory was built. It was added to and repaired in 1906. The interior of church was frescoed, beautified and tastefully

adorned in the present year, 1907, at which time the Daughters of the King donated a beautiful communion table, and the Junior Brotherhood of St. Andrew a very handsome communion rail. Up to 1887 some fourteen clergymen in succession had charge of the parish: Revs. Mark Burnham, T. J. M. W. Blackman, James A. Preston, Thos. Watson, J. Schulte, W. Clotworthy, W. B. Rally, R. V. Rogers, Peyton Gallagher, Adrian Zimmerman, H. Haywood, M. Dillon, James L. Strong and Henry Banwell. From 1887 till 1897 Port Stanley was connected with St. John's Church, St. Thomas, during which time it was served with an afternoon Sunday service, by successive rectors of that church, viz.: Revs. S. L. Smith, J. W. Beaumont, J. Schulte, and W. Hinde. In 1897 it became again a separate parish, which proved to be a far better arrangement from that time. The following clergymen have taken charge of the parish: Revs. H. D. Steele, Canon Hincks and Canon Downie, B. D., the present rector, who was appointed in July, 1905. It is hoped that this, one of the oldest parishes of the Diocese of Huron, has a fair prospect of usefulness before it. It has at present a good vested choir, an energetic and successful Ladies' Guild, an earnest W. A. M. A., a devoted chapter of the Daughters of the King, an efficient Junior Brotherhood of St. Andrew, a good select vestry, a zealous Sunday School and earnest and hearty services. A handsome chancel window, font, prayer desk, lectern, pulpit and large Bible and prayer book have been placed in the church as memorials by former and present members of the congregation.

WOODSTOCK.—The history of Woodstock parish does not date very far back. Its starting point may be placed in the year 1832. It was then known only by the name of "the plot." Some half-dozen houses and a very few inhabitants composed the settlement. The name of Admiral Vansittart will always be identified with that of Woodstock as practically the founder of the town and the donor of the church. He collected in England the sum of £500 for the erection of a simple edifice, which was afterwards augmented

by local contributions to about £1,000. The result was a plain brick church without any architectural beauty to recommend it, capable of seating 400. The land for the site and churchyard was given by Captain Drew.

The first rector of Woodstock, Rev. William Bettridge, came out from England in the spring of 1834, in the company and at the entire expense of Admiral Vansittart, and entered upon the duties of his parish. He was a notable personage. He commenced life in the army under somewhat brilliant circumstances, and was present at the celebrated ball given by the Duchess of Richmond in Brussels on the night before the battle of Waterloo. Abandoning his military career, he entered Cambridge, and after taking his degree was ordained to the ministry. During the first year divine service was held in the Woodstock church twice on Sunday and once on a week-day, but soon the spiritual wants of the neighborhood forced themselves on the rector's attention, and in 1836 he commenced Sunday services at Beachville and Eastwood. The congregation at Beachville steadily increased, when a meeting was held to consider the propriety of building a small church. The church, accommodating about 250, was finished, and service regularly held in it, every Sunday afternoon before the autumn of 1839. The same steps were taken to supply the spiritual needs of Eastwood, and by the autumn of 1839 the church was sufficiently advanced to admit of divine service on alternate Sunday mornings at a quarter to 10 o'clock. Another morning service was regularly held on the alternate Sunday days at the same hour at Huntingford, in Zorra, in a new frame church which had been erected and endowed with 20 acres of land adjoining, at the sole expense of the Rev. Thomas Huntingford, of Kempford, Gloucestershire. Canon Bettridge, owing to advancing years, retired from active work in 1875, and died four years later, having been forty-seven years rector. Woodstock grew in population and prosperity, new factories and industries sprang up, and the church grew in proportion. In 1879 new St. Paul's was built, and upon its opening for public worship, January

14th, 1880, the old church was closed. It was reopened, however, in May, 1882, and old and new St. Paul's Church have continued to flourish under faithful rectors to the present time. It was during the ministry of the Ven. Arthur Sweatman, Archdeacon of Brant, that this beautiful new temple was begun, and in the building of which he took such a keen interest. As it was nearing completion, however, he was elected Bishop of Toronto, and left Woodstock. The new church was finished and opened in January, 1880, the Right Rev. Dr. Sweatman, now Archbishop of Toronto, and Primate of all Canada, returning to his old parish to preach the first sermons within the walls of new St. Paul's, which owed so much to him. The third rector, in the person of Rev. J. C. Farthing, afterwards Canon of St. Paul's Cathedral, was appointed in 1889; and after a ministry of seventeen years, during which he rendered valuable service to the diocese at large, was called to the dignity of Rector and Dean of St. George's Cathedral, Kingston.

INGERSOLL.—The parish records show that the first clergyman to take charge here was Rev. John Rothwell, who began his ministrations in 1835. Services were first held in the old schoolhouse, on or near the site of the present Central School. The first church, a frame building, was erected in 1840. It was used until the present church was finished, in 1868. This is a large brick building of fine proportions, having a basement which is used for Sunday School and as a chapel. It was the work of Rev. Canon Hincks, the beloved Rector of St. James' Church for four-and-a-half years. Canon Hincks' name stands to-day at the head of the list of our diocesan clergy—senior to all by ordination. He was ordained by Bishop Cronyn, August 19th, 1860, when the diocese was but three years old, and he has labored loyally within its bounds, and with conspicuous ability, under all four bishops ever since. He has filled several of the most important of our parochial charges, including Galt and Windsor, and, under God, has been a source of blessing to his people in

them all. After active service of nearly forty-five years the Canon has returned to this, his favorite parish, to spend there a happy eventide of life. Rev. R. J. M. Perkins followed in the line of worthy rectors of this parish, and exercising a ministry with universal acceptance.

THAMESFORD.—It was in early forties that public service of the church began within the parish of St. John's, Thamesford. They were conducted by Rev. Canon Bettridge, Rector of Woodstock, in the grist mill of Mr. John Finkle. The first interment in the church cemetery was made before a single tree was cut down, and the little grave was dug where a large tree had been uprooted in the previous spring. Not until 1861 was a church building erected, and a vestry organized. This was by Rev. Wm. Brookman, a man of more than ordinary zeal and power. The church was a stone structure, planned by Mr. Brookman, under whose direct superintendence the building contracts were executed. At the same time were also built by him the brick churches at Thorndale and Lakeside, and Grace Church, of frame, West Nissouri; all still standing. Good work has followed under succeeding clergymen, especially Revs. S. Belcher, who relieved the parish of all debt; W. Daunt, whose earnest preaching is gratefully remembered; W. R. Seaborne, who introduced a tower and bell in commemoration of Queen Victoria's jubilee, and T. G. A. Wright, who accomplished the erection of a beautiful parsonage, and greatly improved the surrounding grounds. Rev. R. J. Murphy has entered into the labors of his predecessors with promise of much reward.

WOODHOUSE.—It is related of Dr. Stuart that he at an early period, in a long and fruitful ministry, "preached the gospel to the scattered settlers of the Long Point country, and there seems no doubt that to him, and other missionaries whose names are now unknown, St. John's Church owes its origin. "The Long Point country" was originally settled, chiefly, by United Empire Loyalists, who erected their future home by the lake long before the interior of the country was open to settlement. These Loyalists were

many of them, as warmly attached to the Church of their forefathers as to the Crown, and finding themselves without their accustomed services, took steps to obtain a resident clergyman. This is evident from the minutes (still extant) of meetings held at Charlotteville, now Vittoria, in 1803 and 1804, at one of which it was "voted and agreed that forty pounds be offered, as a support (to be paid in produce of this country) to a clergyman for the said three townships" (the three townships being Woodhouse, Charlotteville, and Walsingham. But the settlers had many years to wait before their hopes were fulfilled as to a settled clergyman; and it was not, apparently, till 1828 that an appointment was made, when the Rev. Francis Evans, D. C. L., became missionary to the district, and the first St. John's Church was built in 1829 of the material prepared to build at Vittoria, on the present site in Woodhouse. But it seems that this site had been selected long before this date, and a churchyard set apart; for there are headstones of date 1813 and 1815, sacred to the memory of men who had met in Charlotteville and planned and provided for church and clergyman, but whom God called in the interval of waiting. In 1837 Woodhouse was constituted a rectory and endowed by Sir John Colborne, and Dr. Evans became the first rector. Largely owing to his zealous efforts, churches were built in Vittoria and Port Dover in 1845, and in Simcoe and Waterford in 1852, and in all of them, as in St. John's, Woodhouse, the descendants of those "scattered settlers of the Long Point country," who, amid all the hardships of those early days, planned to build a house for the Lord, worship from Sunday to Sunday the Lord God of their fathers. Rectors succeeding the Rev. Dr. Evans have been, in succession, Revs. Elliott Grasset, Wm. B. Evans (son of the first rector), Wm. Davis, and from 1892 the Venerable Archdeacon Young. In 1880, on the appointment of Rev. W. B. Evans, Trinity Church, Simcoe, was detached from Woodhouse, and constituted a separate and independent parish, with Rev. John Gemley as first rector. After his death, in 1891, Rev. Richard Hicks, who has been

Honorary Clerical Secretary of the diocese since June, 1911, and more recently made Canon of St. Paul's, succeeded the rectorate.

BRANTFORD.—The Six Nation Indians settled on the Grand River in 1784. The Mohawk Church, now, by authority, "H. M. Chapel of the Mohawks," was built by the Government of George III. in 1785, and in it were placed service of plate and a Bible, presented by Queen Anne "Her Chapel of the Mohawks," in 1712. In the year 1785 the British Government sent tablets, containing the Lord's prayer, and the ten commandments, in the Mohawk language, a bell, and the Royal arms. The plate and Bible were buried during the Revolutionary war, and subsequently restored to the Rev. John Stuart, who had been missionary to the Mohawks at their old home at Fort Hunter, in the State of New York. He brought them into Canada, and divided the plate between the Mohawk Church, Brantford, and the Mohawk Church, Bay of Quinte. The Rev. John Stuart was no regular missionary appointed here until 1827.

In 1649 a corporation was appointed for "propagating the gospel in New England among the heathen natives." This corporation was chartered in 1661, and is now called the New England Company, which made an arrangement with the Bishop of Quebec to take charge of the Six Nation Indians, and in 1823 appointed Captain John Brant as agent for the establishment of schools and the building of a parsonage. Rev. Wm. Hough was appointed missionary on the Grand River. He was succeeded the same year by the Rev. Robt. Luggar. In 1831 the Rev. Abraham Nelles, afterward Archdeacon of Brant, was appointed to that parish of the mission now occupied by the parishes of Onondaga and Middleport, where the company built a parsonage and church. Since then the Indians have removed from the side of the river. The parsonage is now occupied by the incumbent of the two parishes named, but the church was moved across the river, and is known as St. John's Church, Tuscarora. In 1837 Rev. A. Nelles was appointed to the incumbency of the old Mohawk Church, and the Rev. Adam

Elliott to St. John's Church. In 1865 a fine brick church was built at Kenyeeageh, ten miles south-west of the old Mohawk church. In addition to erecting and maintaining the Mohawk parsonage and the Mohawk institution, in the Township of Brantford, the company built three parsonages, two good frame churches and several smaller ones. Up until 1878 it solely maintained eight day schools among the Indians. These are now supported by the Indians themselves, the company continuing to pay the salary of its three missionaries—Rev. R. Ashton, Rev. J. L. Strong, and the Rev. Isaac Bearfoot.

The oldest records of Grace Church, Brantford, to be found, date from 1836, in which year the congregation appears to have been organized, under Rev. J. C. Usher. This was fifty-two years after the Mohawk church was built, and, no doubt, those pioneer missionaries to the Indians, Rev. R. Luggar and his assistant, Rev. A. Nelles, had much to do by their ministry in nurturing the then future parish of Grace Church. The original church was a frame building, erected in 1835. The capacity is said to have been for four hundred people, subsequently increased by the addition of galleries. Such a church was a credit to the zeal and faith of the early settlers in a new country. This building met the needs of the congregation for twenty years, and was then sold to the Presbyterians, and removed to another site. It was subsequently converted into a warehouse. Of course, it had never been consecrated. Mr. Usher's rectorate covered a period of thirty-five years. For a short part of his ministry he was assisted by Rev. N. V. Fenn, and afterward by Rev. W. B. Moffatt, in whose time St. Jude's Church was built, and Mt. Pleasant and Cainsville became church stations. The present church was erected in 1856. The size of the edifice, its pure gothic architecture, with full clerestory elevation, and the cost of construction, some \$25,000, was certainly a noble venture in church building in Canada fifty years ago, when the low roof, flat ceiling and square windows were the order of the day. A spacious Sunday School building, together with a costly organ, of

rare purity of tone, were added in due time, making the Church and its material surroundings a magnificent ecclesiastical establishment.

The extension of the parish, by the erection of several chapels, is worthy of note. A beginning was made on Race Hill, where St. James' Chapel was built in 1886, a memorial to Rev. Canon Usher. In the same year measures were actively taken for another chapel, and St. Paul's, Holmdale, was built. Of these chapels, all the appointments were handsome gifts, and they stand to-day entirely free of debt.

In 1894 St. John's Chapel, situated on what was formerly the farm of the famous Mohawk Chief, Capt. Brant, became a third daughter of the fruitful mother church. In 1903 it became an independent parish church, under the Rev. J. F. Rounthwaite, as first rector. All Saints', Moreauville, Pleasant, over fifty years old, was united to it. A few years later St. James' and St. Paul's missions were constituted another independent parish, under Rev. T. B. Howard. Thus has Grace Church added two new parishes to Brantford, and two clergy to the clerical staff of the city.

Very recently a substantial and handsome brick rectory has been erected, on a lot adjoining Grace Church property at a cost of \$10,000. The parochial estate now represents a total value of \$70,000, with a debt of only \$2,700. This is a magnificent showing for a church in this diocese. In a short time will be undertaken a massive church tower with a chime of bells, and the renovation of the church interior. All this reflects infinite credit upon the beloved rector of the parish, Ven. Archdeacon Mackenzie, whose zealous labors during twenty-eight years have been crowned with marked success.

St. Jude's Church was established largely through the zeal and energy of Col. Gilkison and Mr. Alex. Fair, both now deceased. A brick building, capable of seating 500, was erected in 1871. Though larger than was actually required at the time, the wisdom of the founders has been

for many years evident in the growth of the parish and the increasing attendance at church services. The rectors of St. Jude's, in order, have been: Rev. Canon Salter, T. R. Davis, W. A. Young, J. L. Strong, and the present incumbent, Rev. T. A. Wright, and the parish to-day is strong and flourishing.

PARIS.—This church, built of cobblestone, of which, perhaps, there is not another in Canada, and also remarkable for its picturesque situation, overlooking the Grand River, was erected in the year of our Lord 1839, and is probably, with the exception of the Mohawk church on the Reserve, the oldest ecclesiastical building in the County of Brant. Originally there was no chancel, the pews were the old-fashioned square shape, of the Georgian era, and the holy table was railed off from the end of the nave. In the earlier years it was lighted by candles, the organ, of Canadian make, was in the west gallery, and the service was conducted in the stereotyped fashion of pre-Tractarian days. Subsequently the chancel was built, and St. James' Church, with its tin-covered spire, in the old upper town of Paris, surrounded by cobblestone and roughcast dwellings, erected by the first settlers, is quaint and interesting, both in itself and its environment.

The first clergyman of the Church of England, so far as is known, to minister in Paris was the Rev. Henry Hugh O'Neil, B.A., missionary of the Gore and Niagara district, who in the thirties visited Paris at stated intervals, and prepared the way for regular services and a settled clergyman. Among the early settlers was Mr. Charles Dickson, later of Toronto, who came to Paris in 1835. Mr. Dickson took an interest in church affairs, and wrote to his mother and family, then living in Edinburgh, Scotland, a letter, in which the need of a place of worship was dwelt upon. This letter was shown to and awakened the interest of Rev. Daniel Bagot, incumbent of St. James' Episcopal chapel, Edinburgh. As a result of a sermon on behalf of the church here, preached in St. James' Church by Ven. Archdeacon Ardfert, of Ireland, a collection of £200 was taken

up. Subsequently, through the efforts of Mrs. Dickson, mother of Mr. James Dickson, who came with her family to Paris in 1837, a subscription of £300 was obtained from the Duchess of Leeds, a lady well known at the time for her interest in charitable and religious objects. With the money thus contributed, and some local contributions, a church was built in 1839, and dedicated to St. James. It is doubtless in acknowledgment of the generous assistance given by the Scotch Episcopal congregation of St. James Church, Edinburgh. Hiram Capron, Esq., the founder of the town of Paris, gave the land upon which the church was built, and conveyed it by deed to Bishop Geo. J. Mountain of Quebec, under date of January 28th, 1839. Thus Paris has existed as a parish from the time when the whole of British North America, west of Quebec, was included in that See. The first rector was Rev. William Morse, who took up his residence here in 1839. The succeeding rectors have been Rev. Charles Ruttan, Rev. Dr. Townley, Rev. R. O. Cooper, Rev. D. J. Caswell, Rev. J. L. Strong, and since 1886, Rev. Canon Brown. A Sunday School was established in 1838 in connection with the congregation, and has been continued without interruption to the present time. Now, after nearly seventy years of organized existence, the parish has some seven hundred parishoners, over two hundred communicants, is self supporting, and contributes liberally to missions and other good objects beyond its borders.

BURFORD.—The Rev. Thomas Green, B. A., Trinity College, Dublin, came to Burford and the neighboring districts in 1835. He was sent out on a three years' agreement by the Stewart Mission. On October 1st, 1836, he wrote from Woodhouse: "At present I have nearly fourteen stations in the townships of Burford, Windham, Middleton, Bayham and Walpole." On February 23rd, 1837, he wrote from London, U. C.: "There are congregations now at Port Burwell and the village of Vienna, in the Township of Bayham, sufficient to occupy the time and attention of a clergyman without extending to the other parts of the township

There are also three congregations in the Township of Burford, four or five miles apart, an ample field, without considering the rest of that township, for the services of one clergyman. There are two congregations in the Township of Norwich, and one in Dereham, thirteen miles distant, which would fully engage one clergyman. I have also received an offer of ground for a church in Burford, and subscriptions of a large amount, notwithstanding the extreme scarcity of money in this country." When he left, the Rev. George Petrie followed him as a travelling missionary. His registers of baptisms, marriages and burials from March, 1839, cover the ground of Bayham, Osborne, Biddulph, McGillivray, London, Dereham, Norwich, Burford, Brantford, Malahide, Warwick, Walpole Island, East Flamborough and Blenheim. In about 1841 or 1842 he seemed to have been confined to Burford and Norwich, with places more adjacent. He died of fever, and was buried here in 1848. The first church built here was in union with the Congregationalists. A disagreement arose, and the churchmen used the schoolroom until 1852, when the present substantial church was built. The jubilee was marked in 1902, by giving it a substantial renovation, but the work was well and truly done at first, and the church bids fair to stand many years, barring unforeseen disaster. The other places mentioned by the Rev. Thomas Green (as in Burford township) must have been Cathcart and Northfield. The Northfield church has since been burned, but the congregation have a good church at Kelvin, a mile and a half south of the former location. Trinity Church, Burford, has been in active service from the beginning, and been favored with a succession of pastors, all of whom faithfully labored here.

GALT.—This is one of the old parishes in the diocese. It was founded in 1840 by the late Very Rev. Dean Boomer, M.A., LL.D., who, as a missionary for the S. P. G., began his labors here under the Right Rev. Dr. Strachan, Lord Bishop of Toronto. This position he filled with great acceptance for 33 years, when, upon his elevation as Dean of

Huron and Principal of Huron College, he removed to London. Dr. Boomer was of Huguenot descent, and was born in Ireland, graduating M. A. at Trinity College, Dublin, in 1838, which college subsequently conferred upon him the degree of LL.D. On his arrival in Galt, he worked with zeal worthy of all praise, and through his efforts an influential congregation was gathered, and a substantial church edifice erected, the expense of which was chiefly borne by Absalom Shade, Esq., and the Hon. William Dickson. Bishop Strachan visited Galt on the occasion, and consecrated it. In 1858 the church was enlarged, and finally rebuilt, with the addition of the present handsome stone tower, in 1885-6. During Dr. Boomer's rectorate, he was assisted by the Rev. J. Philip Du Moulin (now Bishop of Niagara), Rev. James Carmichael (now Bishop of Montreal), the Rev. G. C. Mackenzie (now Archdeacon of Perth) and also by other prominent clergymen. Upon his removal to London he was succeeded by the Rev. Canon Brock, M.A.; Rev. Canon Curran, M.A., and the Rev. Canon Hincks. The latter was appointed to Windsor in 1886, when the present rector, Rev. John Ridley, Rural Dean of Waterloo, was presented to the living by the late Bishop Baldwin, and has continued his labors for nearly twenty-one years. The parish is one of the best in the diocese, and possesses very valuable property—church and school house, both of cut stone, and commodious rectory adjoining. There is a handsome square or park in front of the property, which also belongs to the church, and within ten minutes' walk, a beautiful cemetery of several acres, deeded to the parish forever. The church interior is a model of neatness and comfort, and contains many valuable memorial gifts, presented by members of the congregation, e.g., a very elaborate brass pulpit, and massive candelabra, one on each side of the chancel steps, eight feet in height, surmounted with its seven branches, all the gift of Miss Wilks of Cruickston Park, in memory of her father, the late Matthew Wilks. This gentleman also erected the handsome stone tower, at a cost of \$3,000.00. The brass lectern

was the gift of the late Mr. and Mrs. Dykes, as also was the oak communion table. There are several brass and marble tablets on the walls, which give the interior an impressive appearance. There is also some valuable communion plate of solid silver. All the windows are of richly stained glass, and one, a very handsome one, recently erected to the memory of the late James Woods, Esq., for forty years superintendent of the Sunday School, which cost nearly \$1,000.00. There is a full vested choir of men and boys, which was recently installed, the expense of vestments, etc., being borne by Mr. and Mrs. Langdon Wilks, of Langdon Hall, Galt. The jubilee of the parish was appropriately celebrated in 1890, when Bishop Du Moulin preached, and an offering of nearly \$1,500.00 was presented. All moneys are raised by direct and systematic giving, nothing having been raised in any other way during the whole of the pastorate of the present rector. All financial obligations are fully met, for parochial, diocesan and outside missionary purposes, and the parish was never more prosperous than at present. The late Absalom Shade, Esq., left \$12,000 to the parish, \$6,000 for the erection of the rectory, and \$6,000 as an endowment for the clergyman. The whole of the property is well insured and well kept, and is a valuable acquisition to the diocese.

STRATFORD.—The church seems to have been somewhat late in entering the field in and about Stratford, for there is no record of any work being done there previous to the year 1842, when we hear of the Rev. John Hickey, a traveling missionary, in the counties of Waterloo, Perth, and Huron. In 1846 Mr. Hickey was stationed permanently in Stratford, where he succeeded in erecting a small frame church, which answered the purposes of the congregation for some time. In 1851 Rev. Ephraim Patterson became rector of St. James' Church, and held the position for some forty years. He replaced in 1856 the frame church by an improved brick structure, which continued to be the place of worship for the congregation till the year 1868, when the present fine and imposing edifice of St. James' Church was

erected, at a cost of some \$25,000. Its extreme dimensions are 130 by 51 feet, and it is capable of accommodating 800 persons. The chancel is elaborately decorated, and it has a superior organ.

Stratford is one of our strongest church parishes to-day, a fact which has been contributed to in no small degree by the twelve years' labors of the present Bishop of Huron, who immediately succeeded Canon Patterson, and has been in turn followed by Rev. W. T. Cluff, who well maintains the work of the church.

A mission in the neighborhood of the railway station was begun by St. James' congregation, chiefly through the labors of Rev. J. P. Curran, as assistant to Canon Patterson, about the year 1873, in the form of a Sunday School for the accommodation of families in the south end of the city. In 1876 a new parish was formed in this part of the city. This building was then fitted up in a suitable way for holding church services, placed under the charge of Rev. D. Deacon, and Trinity Church, Sebringville, became attached. It was called "Home Memorial Church," out of respect for the family of the late Judge Lizars, who gave the lot on which the church was built. He had a son, a college at Montreal, who died a short time before this parish was formed. This young man's christian name was "Home," and the congregation called the church after him. Rev. D. Deacon became rector in 1882, and his labors have been so rewarded that the old Memorial Church was, in 1905, replaced by the present St. Paul's Church. The new church building is situated in a more advantageous position for parish work. It is a very handsome edifice, and reflects much credit on all concerned.

ST. MARY'S.—As early as 1843 Archdeacon Brough was known to have visited St. Mary's, on which occasion he preached in a little mill, where now stands one of the prominent business establishments of the town. The first regular incumbent was Rev. Archibald Lampman, who arrived in 1856. Through his instrumentality the present church was begun in the following year, but its completion

was delayed until three years afterward. Thirty-four years followed, embracing the ministry of six incumbents, of whom Rev. J. T. Wright occupied nearly twenty, when Rev. W. J. Taylor, now Rural Dean, of Perth, became rector. To his fine taste and devoted ministry is due the striking beauty of St. James' Church within, the ample surrounding grounds, adorned with flowers and shrubs, and what is of higher interest, the spiritual well-being of the flock of Christ.

OWEN SOUND.—Owen Sound, the county town of Grey, though as a parish it cannot boast of such antiquity as others in the diocese, has an interesting history. It was first visited by a Bishop (Strachan) in 1844, but received very little attention in spiritual affairs till the arrival of a young man, fresh from Ireland. This was Mr. Arthur H. R. Mulholland, who was ordained in 1849 by the first Bishop of Toronto, and appointed travelling missionary for the two enormous but sparsely-settled counties of Grey and Bruce, with headquarters at Owen Sound. Services were first held in a log building, 18x20 feet in size, owned by a Mr. Hinchcliff. In this humble structure, Lord Elgin, Governor-General of Canada, attended divine service on the occasion of a visit to the place. A larger church was erected in 1851, and enlarged in 1861, by the addition of a wing, and for nearly twenty years this was found sufficient for the accommodation of the congregation. In 1880 the foundation stone of an entirely new church was laid, and in August of the following year this was completed, with a spire 125 feet high, and opened for divine service. The church is a handsome gothic structure, of the Elizabethan style, beautifully furnished within. A chime of bells has since been added. During all this work Mr. Mulholland was the guiding hand, and St. George's Church is a beautiful monument of his zeal, correct taste and praiseworthy devotion. His faithful services were acknowledged, by his appointment as Rural Dean of Grey. In 1879 his Bishop made him Canon, and afterward promoted him to the position of Archdeacon. By his energy he built up and held

together one of the largest parishes in the diocese, where for fifty-three years his entire ministry was spent. He was succeeded by Rev. James Ardill, who zealously continued the work as Rector of Owen Sound and Rural Dean of Grey.

DURHAM.—A sketch of the earliest church services in Durham, from the pen of the Ven. Archdeacon Mulholland, will be of interest here. He says:—"My first visit to Durham was for a Sunday in November, 1849. I arrived on horseback. There were no roads then for wheels, and owing to their bad state it took me all day to get there from home. Service was held in Mr. John Edge's house near the mill, it being the largest available house to be had at that time. The congregation was very large, and every apartment was filled with men and women, who had come many miles through the bush to hear once more the grand old service they were accustomed to in the Old Country. Many came from the far back concessions on sleds drawn by oxen, for there were no waggons, and few horses in the country, bringing children to be baptized. Among those present were a number from the families of Edge, Blake, Hopkins, Cuff, Davis, Jones and Moody. George Jackson, the Crown Land Agent, and old Mr. Hunter, were also present. I was very much pleased to see that a very large portion of the congregation had prayer books, and joined most heartily in the services. Many of the young men and women came to me after the service to show me the prayer books that were given to them by their rectors in Ireland prior to their leaving for Canada. We had no instrumental music, but a man, who had been a parish clerk in Ireland, whose name I forget, volunteered to lead, and the singing was most impressive. During the fifty years I have been in holy orders I never heard that grand Old Hundredth psalm sung so heartily as I did at that first church service in Durham. I used to make my missionary tour through the counties of Grey and Bruce in a sled, or, as it was called, the 'Parson's Jumper,' and that sled never left Durham without being well loaded with gifts for myself and family, and I never knew the donors' names. In the mission field

where I then labored alone, there are now sixteen clergymen doing the work of the church."

The first church, an old building, was burned down in 1877, and the present one erected on the same spot. In Egremont, services have been held for over forty years in the schoolhouse, but, through the energy of Rev. A. A. Bice, a new church is now under way.

WALKERTON.—It was amid many hardships and discouragements that the church was established in Walkerton and parts adjacent. That veteran missionary of the north, Rev. A. H. R. Mulholland, visited the Township of Brant in the early days of his ministry and arranged to hold services there every six weeks. The largest place in the village of Walkerton then available was a room in the hotel. After a time the Orange Hall was secured, and used for worship several years. Rev. G. Hodge, whose field of labor at one time included the whole of Bruce County, conducted regular monthly services here from 1855. He was succeeded by Rev. T. E. Sanders. It was not, however, until 1862, during Rev. E. Softley's ministry, that the first part of the present church was built. During Rev. Wm. Shortt's incumbency it was completed. A tower, with peal of three bells, was put up by Rev. F. H. Fatt, a subsequent rector, and on Easter Day, 1890, rang joyously out for the first time. Rev. S. F. Robinson came next, and for several years of his term filled the office of Rural Dean of Bruce. The present rector, the worthy originator of "Wright's Clerical Breakfast," and always ready to promote the best interests of the diocese, is the Secretary of the Deanery.

KINCARDINE.—Fifty years ago the members of the Church of England in the neighborhood of Penetangon (now Kincardine) were very few. They had no church building, nor pastor; and, though worshipping with other christian bodies, they still remained true to the church of their fathers. Occasional services were first held by Rev. G. Hodge, of Southampton, in a log house on Huron Terrace St., south, or in the old schoolhouse. Between his visits, services were held at the residence of the late John Key-

worth, who frequently read the service of common prayer. About the year 1857, Bishop Cronyn held a meeting in the old Methodist Church, for the purpose of organizing a mission, and to provide for the building of a church. William Browning (now of London) and Mr. Keyworth were appointed churchwardens. In 1858 Rev. Isaac Middleton took charge of the mission, which also included Bervie and Pine River. A church building was soon erected, which formed the central part of the present edifice, and was named "All Saints' Church." Mr. Middleton was a very energetic and successful worker, beloved by all denominations. He married, during his incumbency, Miss Ellwood, daughter of Archdeacon Ellwood, of Goderich. In 1862 Rev. Stearns Tighe succeeded to the incumbency. During his residence in the parish the church was cleared of debt, and the name changed to the Church of the Messiah. Rev. Thos. J. Hodgkin, M.D., took charge of the parish in 1866, and was succeeded in 1873 by Rev. G. C. Mackenzie, now Archdeacon of Perth. During his time the church was enlarged to its present capacity, and in 1874 became a self-sustaining rectory. A pipe organ was placed in the church in 1878, largely by the munificence of the late Chas. Pemberton. Mr. Mackenzie proved a very popular and successful clergyman, and left for his present parish with the universal respect of his congregation. In 1879 Rev. R. H. Starr was appointed rector, and labored acceptably and efficiently, with the result that the church was relieved of debt, and consecrated by Bishop Hellmuth. The Rev. W. T. Hill succeeded Mr. Starr in 1883, and manifested his ability by the healthy spiritual and financial state to which he brought the congregation. In 1888 Rev. M. Turnbull succeeded him. During Mr. Turnbull's incumbency, Pine River was detached from Kincardine and joined to Ripley, forming a new mission. Bervie was set apart with Kingarf and Kinlough at an earlier date. The church and rectory also underwent extensive repairs. Upon Mr. Turnbull's appointment to Goderich, in 1892, Rev. Jas. Thompson was made rector, and was succeeded in 1896 by the present rector, Rev. C.

Miles. Though stripped of its influential members, largely by western emigration, the congregation still holds its own, and looks forward to an era of even greater prosperity. By the kindness and bounty of an earnest christian lady, visiting in the town, the church has been extensively and appropriately repaired and decorated within the last three years.

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The year 1857 marked an epoch in the history of our church in this Province to which my sketch has steadily led up. A legally constituted Synod of the Diocese of Toronto, embracing then the whole Province of Upper Canada, assembled for the first time in the City of Toronto, under the authority of an Act of the Legislature, and formally assented to by proclamation of the Governor-General. This meant nothing less than freedom from English State Church control, and self government in all ecclesiastical affairs. This synodical institution, now so general throughout the colonial churches, first took form in Toronto, under Bishop Strachan. Previous to the above date (1857), in 1851, the Bishop had held, in connection with his triennial visitation, a meeting of clergy and lay representatives from the parishes, to prepare the way for regular synodical meetings, and to discuss matters relating to the common welfare of the church. In 1853, 1854 and 1856, similar meetings were convened by the Bishop, but it was not till June 17th, 1857, that the Synod was a legally constituted body. On that day 119 clergymen and 115 duly-elected lay delegates took their seats in St. Lawrence Hall, Toronto. The Synod first exercised its powers by making provision for, and then erecting, the See of Huron, thus making the first breach in the old home circle of the church. The endowment of \$50,000, necessary for the Episcopal income, had been raised chiefly by subscription, and the thirteen counties of the Western Peninsula were set apart to constitute the new diocese, with London as the See City. The name "Huron" was chosen, probably, because of the great lake which washes its western and north-western shores. Of the

clergy, 42 had cures within the bounds of the Diocese of Huron. Ninety were left to Toronto.

A new order of things had now set in for the Church of England in Canada. The Crown was to have nothing more to do in this country with matters ecclesiastical. Bishops were no longer to be government officers, and their appointment must be according to the primitive and apostolic plan of election. This was settled, and to continue from henceforth. All subsequent Episcopal elections have been to a great extent modelled after the first.

The clergy and lay representatives of the newly-constituted diocese—42 of the former and 34 of the latter—presided over by the Lord Bishop of Toronto, met on the 9th day of July, 1857, in St. Paul's Church, London, Ontario. Clergy and laity voted separately. The choice lay between the Rev. Alexander Neil Bethune, rector of Cobourg, and Archdeacon of York, and Rev. Dr. Benjamin Cronyn, rector of London, and Rural Dean. On the first ballot, Dr. Cronyn received a majority of 2 clerical and 14 lay votes. He was accordingly declared Bishop-elect of the Diocese of Huron. Such was the result of the first Episcopal election in Canada. Dr. Cronyn proceeded to England, presented to the Primate his certificate as duly elected by the free voice of the clergy and laity, and on October 28th, 1857, at Lambeth, was set apart to the Episcopal office by the 91st Archbishop of Canterbury (J. B. Sumner), and the Bishop of Winchester (C. R. Sumner), Nova Scotia (H. Binney) and Sierra Leone (Bowen).

In this act, the Anglican and Colonial Episcopate, through the presence of Bishop Binney, was, in a measure united, and these "ministers of grace, their hands and others laid to fill in turn their place." "So age by age and year by year his grace was handed on," till this our Canadian branch of the true vine hath taken root and filled the land and stretched out branches unto the sea, and to the regions of the heathen far beyond. We find the Anglican Church at this time established by her Episcopate, commissioned direct from Canterbury, in thirty-two dioceses of the British Dominions, beyond the United Kingdom, and

located in British North America, India, the West Indies, Australia, New Zealand, Tasmania, Gibraltar, Ceylon, Cape Colony, China, Sierra Leone, Mauritius, and the Straits Settlements.

There were four distinct forward movements of the church, from the See of Canterbury, toward its establishment throughout this country. The first, as we have seen, was in the appointment of Bishop Charles Inglis to Nova Scotia in 1787, and the second in the appointment of Jacob Mountain to Quebec in 1793. The third was made in 1849, when David Anderson was consecrated in Canterbury Cathedral first Bishop of Rupert's Land—called after Prince Rupert, grandson of James 1st of England, a diocese extending, in a vague sort of way, from Lake Superior to the Pacific Ocean—that enormous territory which Capt. Butler termed "The Great Lone Land," discovered by Henry Hudson in 1610. The ecclesiastical province of Rupert's Land contains to-day nine fully-equipped dioceses, viz.: Rupert's Land, Athabasca, Qu'Appelle, Keewatin, McKenzie River, Calgary, Saskatchewan and Selkirk, having in all over two hundred and fifty clergy. The fourth movement was made when, in 1859, George Hills was consecrated, in Westminster Abbey, and through the generosity of Baroness Burdett Coutts, his diocese of Columbia received for the Bishopric and two Archdeaconries an endowment of \$120,000. This vast diocese, as large as England and France put together, stretching along the entire length of the British Pacific Coast, is now subdivided into four: Columbia, New Westminster, Kootenay and Caledonia, with about 100 clergy and missionaries. These dioceses are somewhat peculiarly situated as regards general organization. They have not been formed into an ecclesiastical province, and, consequently, are without an Archbishop, but are styled "Independent Dioceses," like Newfoundland, yet are they each and all represented in the general Synod. The church is, numerically, the largest religious body in British Columbia. In what is known as the present Dominion of Canada, Dr. Cronyn made the seventh Bishop, each admin-

istering an extensive diocese. We have now two Archbishops, twenty-two Bishops, and some twenty-three dioceses.

The Diocese of Huron, created by Queen's letters patent under the great seal of the United Kingdom of Great Britain and Ireland, issued October 2nd, 1857, covered what was originally known as the London and Western Districts comprising the counties of Essex, Kent, Middlesex, Norfolk and Oxford. These were afterwards increased by those of Brant, Bruce, Elgin, Grey, Huron, Lambton and Perth making thirteen in all. By similar letters patent, bearing the same date, St. Paul's was declared to be the Cathedral Church. Bishop Cronyn continued rector of it till 1866.

Within a few weeks after his return from consecration Bishop Cronyn held a meeting, in the Cathedral, of the clergy and laity of his diocese, to confer with him regarding an "Act to enable the members of the church to meet in Synod, and also for the formation of a Church Society for the diocese." These measures were adopted, and the first meeting of the Synod and that of the Church Society, similarly constituted to those in Toronto diocese, was held in June, 1858. The Synod and Church Society continued to work on separate but somewhat parallel lines for several years; the former administering the various funds of the diocese in the furtherance of certain defined objects, and the latter regulating the affairs of the church in matters relating to discipline, to the order and good government of the diocese. The union of these two organizations was agreed upon in June, 1874, by resolutions passed at their respective annual meetings. This was duly legalized by special Act of the Ontario Legislature, and "The Incorporated Synod of the Diocese of Huron" came into existence, as the legislative body, representing the whole church in the diocese for all measures, whether financial or ecclesiastical affecting the well-being and government of the church. During the episcopate of the first Bishop the diocese made rapid advance in all that conduced to its spiritual life, financial strength, and general prosperity. Of his administrative ability and strong advocacy of the cause and claims of his

new diocese we now realize the benefit. During the fourteen years of Dr. Cronyn's occupancy of the See, the growth and extension of the diocese was remarkable, and the seed sown of him in faith will continue to yield fruit for many generations. One who knew the Bishop intimately, and was closely associated with him in his labors, has said of him: "I must refer to the warmth of the affection in which his memory is held by all who knew him, particularly his clergy. To them, especially the younger, he was, in the highest and noblest sense, a 'Right Rev. Father in God.' Kind and sympathetic, all felt him to be a friend, possessed of long experience, all would look to him for sound counsels; hospitable and generous, even to a fault, his rectory was the home where was always a welcome." He began his administration with 42 clergy, and closed with 93. There were 59 church buildings on the erection of the diocese, 105 in 1863, and some 160 churches and 192 congregations at his death. The annual free-will offerings of the people for diocesan funds increased from \$3,540 to over \$10,000. The loyal band of clergy who, with the Bishop, laid the foundations and did the pioneer work of the diocese were: Revs. C. C. Brough, A.M., St. John's, London Tp.; John Vicars, St. George's, London Tp.; R. Flood, A. M., Delaware; A. Mortimer, Adelaide; F. D. Fauquier, Zorra; J. W. Marsh, M.A., Ingersoll; J. Kennedy, M.A., Norwich; C. C. Johnston, Eastwood; A. Lampman, Morpeth; M. Boomer, A. B., Galt; J. C. Usher, Brantford; Johnstone Vicars, Mt. Pleasant; J. Padfield, Burford; A. Townley, D. D., Paris; F. G. Elliott, Colchester; E. H. Dewar, M. A., Windsor; St. G. Caulfield, A. B., St. Thomas; J. Mockrouge, Port Stanley; H. Holland, B.A., Tyrconnell; A. H. R. Mulholland, Owen Sound; E. L. Ellwood, M.A., Goderich; F. Sandys, D.D., Chatham; G. J. R. Salter, M. A., Sarnia; J. Gunne, Dawn; A. Williams, Moore; J. Smyth, Warwick; A. Jamison, Walpole Island; J. G. Mulholland, A.M., Port Dover; T. A. Pinkney, Chatham; W. Bettridge, B.D., Woodstock; F. Campbell, M.A., Bayfield; H. O'Neil, London; A. Elliott, Tuscarora; F. Evans, D.C.J., Simcoe;

T. P. Hodge, Saugeen; H. P. Jessop, Port Burwell; W. Mack, Amherstburg; A. Nelles, Mohawk; E. Patterson, Stratford; W. B. Rally, Haysville; R. J. Roberts, A. B. travelling missionary in Huron County; and E. R. Stinson, Berlin. Of these, the first-named twenty-nine were present at the first Synod, held in September, 1858. Added to these was a strong body of laymen, who were prepared to devote their time and means, without restraint, for the advancement of the church they loved so dearly. Among them as most prominent may be named Hon. G. J. Goodhue, of London, who participated actively in the preliminary meeting, moved the very first resolution looking to the organization of the Synod, and at his death left by bequest a handsome legacy to the mission fund of the Synod; Mr. F. Wolferstan Thomas, a leading banker, who served for a time as lay secretary, and was foremost in advocating the claims of the church on the floor of the Synod; Mr. Leonidas Burwell, M. P. P., lay representative at the first Synod, and a number of years after from the parish of Port Burwell; Mr. Absalom Shade, of Galt, a churchman of munificent means and munificent liberality; Mr. Lawrence Lawrason, first lay secretary, who represented St. Paul's Cathedral with much credit in the first six meetings of Synod; Mr. Crowell Wilson, of St. John's, London Tp., a wise counsellor and cheerful giver; Mr. Samuel Price, of Port Stanley, for five years lay secretary, and active in synod business; Mr. Edmund Deeds, first of Woodstock and afterwards of Simcoe, an earnest churchman of the old school; and many others who have long since entered into rest, but whose works follow them. The deference shown in these days by the clergy to the lay representatives in all consultative gatherings was most marked; and the prominence accorded to them in everything which pertained to the material interests of the church was the surest evidence of their wisdom, and of the value of their counsel. Among these earliest representatives of the laity of the diocese, one of longest standing, and still keenly alive to all its interests, the name of Mr. Verschoyle

Cronyn is worthy of mention here. He became a member of the Church Society in 1858, and Chancellor of the Diocese in 1860, and has served in that high dignity under all four bishops. He has been a delegate from his diocese at all the deliberations of the Provincial and General Synods, and to his generosity, wise counsel, and loyal support, in all that has pertained to her life and work, the church must owe a weighty debt of gratitude.

The S. P. G., in 1860, granted £400 per annum for two years for the support of missionaries in the "outlying parts of the diocese," in addition to a similar amount previously received each year. Owing to the gradual reduction of these grants, which in 1882 were almost entirely withdrawn, and in 1885 ceased altogether, that splendid enterprise, with judicious forethought, was taken in hand, known as the "Sustentation Fund." This fund had its origin at the Synod of 1868, upon the suggestion of Mr. F. Wolferstan Thomas. This suggestion met with the active response of the Bishop, who spoke of the establishment of this fund as a "Work, the value of which cannot be overestimated, and the beneficial effect of it upon the church will be felt for all time to come." The sustentation fund eventually reached the amount of \$48,471.16. The Colonial and Continental Church Society began in 1860 to make grants to needy mission stations, to the extent of £340, and, in addition, £600 annually for the maintenance of missions within the diocese to fugitive slaves. These all ceased, by yearly diminution, in 1893, and finally in 1905.

With the growth of population and the progress of the Church came the need for the erection of churches. At one time this sacred industry was vigorously prosecuted all over the diocese. In 1860 the Bishop stated to the Synod: "There are now thirteen churches in various stages of progress within the diocese, and many in contemplation, which I expect will be commenced in the course of the present session. By the liberality of the old and well-tried friend of the Church in Canada, the Society for Promoting Christian Knowledge, I have been enabled to offer assistance to these

churches, and have expended £600 sterling (the amount of two grants made by this society for church building purposes), and as the work of church building has only commenced amongst us, I look forward to the continued liberality of this noble society to enable me to stimulate to exertion, and to assist the members of our commission to erect churches in many places where now only schoolhouses and private dwellings can be found to accommodate large congregations which assemble for divine worship." Up to 1866 the S. P. C. K. had granted some \$9,000 for church building. It then suspended all regular annual grants, but continued financial aid for several years after.

In these times were built All Saints', Mt. Pleasant; St. John's, Bervie; St. Mark's and St. Patrick's, Biddulph; St. John's, in the wilderness; Holy Trinity, Zorra; St. John's, Thamesford; St. George's, Thorndale; Grace Church, Nissouri; St. Peter's, Summerhill; St. Paul's, Southampton; Christ Church, Invermay; St. Peter's, Dorchester; St. Mary's, Metcalfe; St. John's, Kingsville; St. Paul's, Wisbeach; Christ Church, London; Trinity, Mitchen; Trinity, Lambeth; Trinity, Prospect Hill; Trinity, Aylmer; St. John's, Woodhouse; Epiphany, Waterford. These, for the most part, were plain, modest structures of wood. Few of them had chancels, and upon fewer was there much ecclesiastical design displayed. To provide sufficient accommodation for worshippers, consistent with the decency and order of the church, seemed to be the chief end in view with the builders.

About 1861 the Bishop appointed certain dignitaries to assist him in the administration of diocesan affairs, and for the discharge of such functions as belonged to their office. Rev. C. C. Brough, A. M., Rector of St. John's Church, London Tp., became Archdeacon of London, and Rev. I. Hellmuth, D.D., assistant minister of the Cathedral, Archdeacon of Huron. Seven Rural Deans were also appointed, viz.: Rev. A. H. R. Mulholland, for the County of Grey; Rev. W. Bettridge, B.D., for Oxford; Rev. M. Boomer, LL.D., for Perth and Waterloo; Rev. E. L. Ellwood, A.

M., for Huron and Bruce; Rev. St. George Caulfield, LL.D., for Elgin; Rev. F. W. Sandys, D.D., for Kent and Essex, and Rev. G. J. R. Salter, M.A., for Lambton. These several clergymen were confirmed in their several offices by formal resolution of the Synod, passed subsequently.

The founding and endowment of Huron College was another wise and important undertaking which marked Bishop Cronyn's episcopate. As the diocese grew in church population, the demand for clergy to occupy its rapidly opening missions pressed itself upon the Bishop, who, in his charge to the clergy in 1862, expressed a desire for a diocesan theological institution in which young men might be trained for the ministry under his own eye. He proposed to Dr. Hellmuth, who, through his connection with the Colonial and Continental Church Society, had already rendered valuable service to this diocese, though at that time resident in Lower Canada, to co-operate with him in the project. He appointed him assistant of St. Paul's Cathedral, and Archdeacon, and sent him to England as his commissary, to plead the cause of the college there. Through Archdeacon Hellmuth's exertions, on this first visit, the sum of \$23,000 was raised, and therewith the fine property of Mr. Lionel Ridout, on St. George St., London, was purchased as a suitable site for the institution. In October, 1862, Dr. Hellmuth was appointed Divinity Professor of the College, and he proceeded to England again for the same object as before. His mission was again a prosperous one, for, in addition to many large gifts of money, the Rev. Alfred Peache, Vicar of Mangotsfield, Gloucestershire, a clergyman of large means and a generous heart, who had already bestowed an endowment upon St. John's College, Highbury, donated, under certain well-defined conditions, the sum of £5,000, for the endowment of the Divinity Chair of Huron College, to be known as "The Peache Fund," and placed under a special trust.

The college was opened under very auspicious circumstances, with twelve divinity students, in September, 1863, and its business assumed by the Principal, Archdeacon

Hellmuth; Rev. Henry Evans, B.A., Tutor, and Rev. W. H. Halpin, A.M., (T.C.D.), Classical and Mathematical Professor. The career of the college for more than forty-three years, under a succession of able and distinguished principals, has been one of steady progress and development. It has furnished the church with 200 heralds of the gospel, some of whom have reached eminent positions in the church.

The first members of Huron College Council in 1862 were: Archdeacon Hellmuth, Archdeacon Brough; Rev. Drs. Sandys, Michael Boomer, W. Bettridge, R. Flood, J. W. Marsh, John McLean, J. Smythe, B. Bayly, and G. M. Innes; Hon. G. J. Goodhue; Messrs. Walter Watson, V. Cronyn, Chas. Monsaratt, Dr. Going and Dr. Phillips.

In the year 1871 Isaac Hellmuth succeeded Bishop Cronyn as second Bishop of Huron. He was born near Warsaw, Poland, in 1817, of distinguished Jewish family, his descent being traced from the tribe of Judah and the Royal House of David. He was educated at Breslau University, in Prussia, and became a member of the Anglican Church in England at the age of 24. He came to Lower Canada soon after, and received deacon's and priest's orders in 1847 from the third Bishop of Quebec. Mr. Hellmuth was a man of intense energy of character, a leader of men and profound learning, an eminent Hebraist and linguist, and capable teacher. For some eight years he was Professor in the University of Bishop's College, Lennoxville, and incumbent of St. Peter's Church, Sherbrooke, and afterwards representative of the Colonial and Continental Church Society in Lower and Upper Canada. On the invitation of Bishop Cronyn, he came to London, where speedy promotion awaited him. In 1867 he became rector of St. Paul's Cathedral, and first Dean of Huron, and at the same time the Cathedral Chapter became organized, with Revs. W. Bettridge, E. L. Ellwood, A. Nelles, G. M. Innes and J. C. Usher the first canons. His object from the first, when he entered upon the establishment of Huron College, was to make this See city a great educational center. Possessed of ample private means, he invested and used them

freely in Huron College, a boys' school, and later Hellmuth Ladies' College. Hellmuth Boys' College was, according to its constitution, a Collegiate Institute—the first of the kind in Canada—and, it is said, formed the model upon which the Rev. Dr. Ryerson, Superintendent of Education, framed the whole Collegiate Institute system of Upper Canada. It was a school which occupied the highest standing in the land for the education and moral training of youths, and was largely attended by such from all quarters. Hellmuth Ladies' College gained no less distinction as a female seminary. Its teaching staff was made up for the most part of first-class English lady teachers, and the college became filled with pupils drawn from all parts of Canada and the United States. The first lady principal was Mrs. Ann Mills, who well and truly laid the educational foundation of the institution. It was she who first suggested to Bishop Hellmuth the idea of founding in London such a school for young girls of good social position, who were at this time being sent to the convents, and when Hellmuth College was built, the Bishop appealed to Mrs. Mills, who came from England with a staff of teachers, and for three years rendered gratuitous labor and skill in establishing the college. Her care for the institution did not cease with her personal supervision of it. She interested her English friends in the building of a chapel connected with it—a gem of architecture—and it was called "St. Ann's," in affectionate recognition of her invaluable services. To Mrs. Mills and her talented daughter, Mrs. Boomer, wife of Dean Boomer, the Diocese of Huron must ever be under tribute, for well-directed and successful efforts, such as creating the Dean Boomer scholarship for Huron College, promoting the Women's Auxiliary Educational Fund, as well as other benevolent and philanthropic schemes, directly or otherwise, for the furtherance of the Church's work.

The Dean thus became a prominent man in the diocese. When, therefore, the Synod met on 19th July, 1871, to elect a coadjutor to Bishop Cronyn, whose failing health called

for Episcopal assistance, his name stood forward as that of a strong candidate. The choice lay between Dean Hellmuth and Rev. J. Walker Marsh, Clerical Secretary of the Synod. On the first ballot the Dean was declared elected by 53 clerical and 78 lay votes, giving him a majority of 26 of the former and 23 of the latter. He was consecrated in St. Paul's Cathedral, London, Ont., on St. Bartholomew's Day, of the year of his election, by the Most Rev. Ashton Oxenden, Metropolitan of Canada, and Bishop of Montreal, assisted by Rt. Revs. J. Travers Lewis, Bishop of Ontario; A. N. Bethune, of Toronto; S. A. McCoskry, of Michigan; S. T. Nevill, of Dunedin, New Zealand, and G. B. Bedell, Assistant Bishop of Ohio. The title Bishop of Norfolk was given Dr. Hellmuth, but on the death of Bishop Cronyn, in September following, the coadjutor succeeded as Bishop of Huron. He resigned the rectorship of St. Paul's Cathedral, and appointed Rev. Canon Innes, who had been assistant minister, in his place. Rev. Michael Boomer, rector of Galt, was appointed Dean, and also Principal and Divinity Professor of Huron College, and for a number of years filled these distinguished offices with dignity and marked fidelity.

Up to 1871 St. Paul's was the Cathedral Church. In that year Bishop Hellmuth proposed the erection of a great cathedral, to be called "Holy Trinity," and on the opening day of the Synod, June 5th, 1872, the corner-stone of it was laid with impressive ceremonies, in the presence of nearly all the clergy and a large representation of laity. It was truly a grand project, and worthy of the Bishop himself, and his heart was set upon its completion. The Chapter House, commodious and well appointed, was erected at a cost of \$27,000, and opened to serve as a pro-cathedral and for diocesan purposes, in November, 1873. But the remaining portion of the cathedral it was found impractical to carry out, because of the expense and vastness of the scheme. The Bishop made frequent voyages to England in the financial interests of his diocese, and especially its educational work; and during a year's absence, in

1880-1, committed the administration of the diocese, and the discharge of Episcopal duties, to Rt. Rev. Charles Alford, sometime Bishop of Victoria, Hong-Kong. Dr. Hellmuth's career during the twelve years of his episcopate was indeed a strenuous one. He did much for the advancement of the church—much for the advancement of higher education. His crowning achievement was the founding of the Western University in London, towards which he gave largely of his private means. During his episcopate the whole of Western Ontario grew greatly in population and wealth, and the church kept pace with the material growth. London increased from two parishes to seven; Brantford, St. Thomas and Stratford grew to be cities, each with additional church buildings. Numerous flourishing towns increased in wealth and importance, as Woodstock, Chatham, Sarnia, and Owen Sound, with enlarged church accommodation. The income increased from \$10,022.90 to \$15,560.79; the number of clergy from 93 to 118; the churches from 149 to 207, and the parsonages from 34 to 65; whilst many of the mission parishes became self-supporting.

In 1883 Bishop Hellmuth resigned the See of Huron and took up his residence in England. Here he was appointed Suffragan Bishop of Ripon, and afterwards Rector of Bridlington, Yorkshire. He died at Weston-Super-Mare, in 1901.

On 11th October, 1883, the Synod of the Diocese of Huron assembled in the Chapter House, London, to elect a successor to Bishop Hellmuth. On the following day Very Rev. M. S. Baldwin, Dean of Montreal, was elected by a clerical vote of 57 to 51, and a lay vote of 91 to 22.

Maurice Scollard Baldwin was born in Toronto in the year 1836, and received his early education at Upper Canada College, and subsequently graduated from Trinity University, Toronto, taking the degrees of B. A. and M. A. He was admitted to holy orders in 1860 and 1861, by the first Bishop of Huron, in St. Paul's Cathedral, London, Ontario. He was appointed first curate to the Rev. St. George Caulfield, rector of St. Thomas Church, St. Thomas,

whose parish included Christ Church, Westminster; Trinity, Lambeth; and St. Ann's, Byron, and after serving there for a while became incumbent of St. Paul's Church, Port Dover. In 1865 he removed to Montreal, to accept the rectorship of St. Luke's Church in that city, and five years later he became junior curate to Dean Bethune, of Christ Church Cathedral. During his thirteen years' service in Montreal Cathedral, he became known far beyond the confines of his cathedral, and was, indeed, one of the most eloquent divines in Canada. Dean Baldwin was strictly and emphatically "Evangelical" in his views as a churchman, but it never seemed as if his being so was simply from party motives, but because he was so firmly convinced in his heart that only by preaching Christ, and Him crucified, could the soul of fallen men be reached and brought home to God. From Christ Church Cathedral, as already stated, Dean Baldwin was called to preside over the diocese, which had given him holy orders, and where the first year of his ministerial life had been spent. He was consecrated in the Cathedral, Montreal, on St. Andrew's Day, 1883, by the Rt. Rev. Dr. Lewis, Bishop of Ontario; assisted by the Rt. Revs. Dr. Williams, of Quebec; Sweatman, of Toronto; and Bond, of Montreal. In his primary address before the Synod, which met in London, in June, 1884, Bishop Baldwin spoke with a fervid eloquence which has never been forgotten by those who listened to him. He discussed with irresistible power the kind of ministry needed at the present day—"a believing ministry, and one baptized with the Holy Ghost and with fire"; "a ministry courageous and outspoken for the truth, understanding the relative position of the Church to the world"; "a ministry thoroughly alive to the great necessity of missionary activity." In that last clause was sounded the keynote of Bishop Baldwin's episcopate from first to last. His whole mind and soul was consecrated to the advancement of missions as the supreme work of the church. He never lost an opportunity of advancing it, either in public or in private, and the great advance in missionary zeal and liberality in this diocese, and throughout the Church in Canada, is largely due to his earnest and persistent advocacy.

As was to be expected, therefore, when the Women's Auxiliary Missionary Association was established, in the year following his consecration, it received from the Bishop from its very inception a most generous and zealous support. He took prompt steps toward forming a branch of it in every church of his diocese, and to the end of his episcopate he never lost his enthusiasm for the W. A. The value of the work of this society can be estimated from the fact that its receipts for the last year of Bishop Baldwin's episcopate had grown to upwards of \$3,659. Bishop Baldwin did not, however, allow his consuming zeal for missions to overshadow the other claims of the church. He readily adopted, early in his episcopate, an improved method for carrying on the legislative work of the Synod, according to parliamentary usage. This has given to the Synod of Huron a feature possessed by no other, and which has proved so advantageous in the systematic conduct of its business. He took always an active part in the training of divinity students, as was shown by his accepting a position on the faculty of Huron College, and delivering lectures there through the term time. He improved the season of Lent to the utmost, and generally delivered a course of sermons in several churches every year, a work which at times occupied almost every evening of the week. He strengthened and advanced the cathedral system as far as circumstances would permit. In 1887 the Bishop transferred his seat from the Chapter House back to St. Paul's Church, constituting it again the Cathedral of the Diocese, and in the following year appointed the Rev. Geo. M. Innes successor to the Very Rev. M. Boomer as Dean.

It was soon after this that the restoration and enlargement of the Cathedral was decided upon, a movement in which the Bishop was deeply interested. The Cathedral was reopened with impressive services, and a historical sermon of thrilling interest from the Bishop, on the second Sunday after Easter, 1894. As it stands to-day, St. Paul's is, perhaps, the best appointed Cathedral in Canada, with its stately Bishop's throne, Dean's chair, and stalls for the

Historical Sketch of the Diocese

four Archdeacons and eight Canons—twelve in number, and named after the twelve apostles.

In the early days of St. Paul's, a wooden building occupied the place where the Custom House now stands, and was used for meetings of Synod and for Sunday School and other parochial purposes. This building was afterward sold and removed, and the Cathedral authorities leased to the Synod a site at the north-west corner of the grounds, where in 1868 Cronyn Hall was erected. When the Chapter House was built and came in for all Synod uses, Cronyn Hall was purchased by St. Paul's Church. At the time of the restoration of the Cathedral the old hall was demolished, and the present Bishop Cronyn Hall, a magnificent churchly structure, to be used for the assemblies of Synod, for all diocesan needs, and for Sunday School and other parish meetings as well, was erected. The Synod met in Bishop Cronyn Hall for the first time in June, 1893. This building, together with the improvements and additions to the Cathedral, cost over \$60,000.

On the death of Dean Innes, in 1903, the Bishop collated the Ven. Evans Davis, Archdeacon of London, and rector of St. James' Church, London, to the deanery, and appointed Rev. Alfred G. Dann, M. A., formerly Canon of Limerick Cathedral, who since 1895 had served as assistant minister, rector of St. Paul's Church. Mr. Dann has been raised by the present Bishop to the high dignity of Precentor of the Cathedral. When the Archdeaconry of London became vacant, Bishop Baldwin appointed "for the better oversight of this diocese," as he said, "four working Archdeacons," and provided "them with suitable Archdeaconries, such as London, Norfolk, Perth and Elgin, and with such powers as may be deemed necessary for their thorough efficiency and the discharge of all the obligations laid upon them." These were Revs. Canon Young, David Williams, Canon Hill, and Canon Richardson. The Synod endorsed the action of the executive committee in providing for the payment of necessary expenses in connection with the duties of their office.

Historical Sketch of the Diocese

The third Bishop of Huron ceased from his labors and entered in spirit into Paradise, peaceful and unconscious of death's shadows, or even approach, on 19th October, 1904. A most powerful and eloquent tribute, in words, voiced the heart of the Executive Committee of the Synod, bowed down under a profound sense of the bereavement of the whole church through Bishop Baldwin's death. This was inspired by him who, in the providence of God, became his successor in the See, and stands upon our records in this form. The members, out of respect for the memory of the late Bishop, rose, and remained standing while the following resolution was read: Moved by Ven. Archdeacon Williams, seconded by Ven. Archdeacon Richardson:

"WHEREAS, it has pleased Almighty God, in His wise providence, to take away from the Church Militant here in earth, the beloved Bishop of this diocese, and to call him to the Church of Rest; and,

"WHEREAS, such a moment is one of great solemnity to all concerned in the administration of this diocese; and,

"WHEREAS, the members of the Executive Committee, beyond all others, had opportunities of knowing the zeal, earnestness, the anxious and loving care of our late Bishop for all that contributed to the welfare and efficiency of the church and her ministry in this diocese;

"THEREFORE, BE IT RESOLVED: That we, the members of the Executive Committee, assembled at this sad emergency, place on record the expression of our profound sorrow at the removal of our beloved Bishop, and our appreciation of his high and noble qualities. His deep earnestness, his spirituality of mind, his fervid eloquence, his simple faith and devotion to the Lord Jesus Christ, are qualities that shone out pre-eminently in his life, and the memory of them remains with us as a heritage and inspiration. In many respects his life reminded us of the attitude of mind evinced by the Christians of the New Testament. In his reverence for the Word of God, and his familiar acquaintance with the contents of the sacred volume; in the realization of God's constant presence about his path; in the

simplicity and honesty with which he referred everything to God's ordaining; in the place of prayer in his life; in his enthusiasm for missions, as the first and most urgent work before the Church; above all, in the supreme motive which dominated his whole life, and which formed the background of every thought and every act, viz.: the sense of the certainty and nearness of our Lord's coming; in all these respects we seemed, while in his presence, to catch the very breath of the early apostolic age. As members of the Executive Committee, we cannot but deplore the irreparable loss to the diocese of so much good and high example; but, while we do so, we also desire to place on record our knowledge and appreciation of the completeness of his devotion, and his consecration of every gift and every quality to the work of God's Church in the diocese, and we hereby acknowledge the deep debt of gratitude which this diocese owes to the Almighty God for the inspiration of his burning eloquence and saintly life, and pray that God, the Holy Ghost, will bless this season of sorrow to His people's good, by bringing home to the hearts of the thousands of the church in this diocese, and throughout Canada, the qualities so well exemplified in our late beloved Bishop's life. We also extend to his bereaved family our profound sympathy with them in their sorrow. Their sorrow is partly ours. But while we sorrow, yet let us not sorrow 'as others which have no hope.' May the light and the hope of the Resurrection be now their strength and stay, and may the God of all comfort strengthen and comfort them, that so they may be able now to bear with patience and faith the cross which he has laid upon them, and that, finally, by His holy spirit, their darkness may be changed into light, and their heaviness turned into joy." Carried by a standing vote.

David Williams, fourth Bishop of Huron, was born on March 14th, 1859, at Silian, Cardiganshire, South Wales. He graduated from St. David's College, Lampster, in 1883, received his B.A. degree from the University of Oxford in 1885, and the degree of M.A. in 1903. He came to Canada

in March, 1887, and became associated with Rev. Principal Fowell, and afterwards with Rev. Principal Miller, on the professorial staff of Huron College. He was appointed rector of St. James' Church, Stratford, in 1892, where he labored for over twelve years. During that period he took an active part in the work of the Synod and the diocese. In 1903, Mr. Williams was made Archdeacon of Perth, and one year later became Bishop of Huron. His election took place in Bishop Cronyn Hall, on the 29th November, 1904. On the third ballot being taken, he was declared to be the choice of the Synod, by a majority of 97 to 34 clerical votes and by 121 to 47 lay votes. In all, 136 clergymen and 181 laymen voted in this election. Archdeacon Williams' consecration took place in St. Paul's Cathedral, on the Epiphany, 1905. The Most Rev. Wm. B. Bond, Archbishop of Montreal and Primate of Canada, was consecrator; assisted by Rt. Revs. A. Sweatman, Bishop of Toronto; J. P. Du Moulin, of Niagara; W. L. Mills, of Ontario; and Jas. Carmichael, Coadjutor Bishop, of Montreal.

It is a matter of some interest here to note that the bishops of the diocese have all, thus far, previously served as presbyters in the diocese, which has chosen and called them to "arise from among their brethren" and be set over them in the Lord. It is a no less interesting fact that this Diocese of Huron has, from among the clergy who have served here, given no less than eleven bishops to our Canadian Church. In addition to the four referred to, may be mentioned the names of Fanquier and Sullivan, first and second bishops of Algoma; McLean, first Bishop of Saskatchewan; Sweatman, third Bishop of Toronto; Du Moulin, third Bishop of Niagara; Mills, second Bishop of Ontario; and James Carmichael, Bishop of Montreal. The Diocese of Huron is probably alone in such a record as this, and has well earned the title, "Mother of Bishops."

Bishop Williams has already addressed himself energetically to the pastoral and administrative work of the diocese under his care. He has already placed the educational institutions of his diocese, viz.: the Western

University and Huron College, on a new basis, and made them really diocesan institutions. Through the systematic parochial work of a paid diocesan commissioner, in the person of Ven. Archdeacon Young, he has planned for the augmentation of the stipends of our missionary clergy, the self-support of parishes, and the reduction of demands upon the diocesan mission fund. On the whole, prospect is bright for this diocese under its present Bishop.

The Lambeth Conferences have been attended, each one by the Bishops of Huron, in turn, and they have all bestowed a due interest in their most weighty deliberations, and brought back to their Synods full and valuable reports of their proceedings. At the first of these, which met September 24th, 1867, was Bishop Cronyn, under the presidency of Archbishop Longley, when there were present 76 Bishops—British, Colonial, and American. At the second was Bishop Hellmuth, in 1878, under the presidency of Archbishop Tait, when 100 Bishops were present. At the third and fourth was Bishop Baldwin, in 1888 and 1897, under the presidency of Archbishops Benson and Temple, respectively, when at the former date 145 Bishops were present, and at the latter 194. Bishop Williams has signified his intention, if the Lord will, of being at the fifth Conference, to be held at Lambeth, in July, 1908.

Whilst the diocese from its inception has evinced more or less practical interest in the Church's missions abroad, it was not until the organization of a society, expressly to promote such object, that this direction of missionary effort was participated in by the whole diocese. This came in 1883, when the Provincial Synod of Canada, constituted by a Canon, what was denominated the "Domestic and Foreign Missionary Society of the Church of England in Canada." This D. and F. society was directed by a board of managers, appointed by the Board of Missions, and composed of the Bishops of the Ecclesiastical Province, and one clergyman and one layman from each diocese. Our first year's collections for D. and F. missions amounted to \$2,438.33, and these increased an-

nually till 1902. The board of D. and F. missions was superseded by the action of the General Synod, representing the whole unified Canadian Church, which at its third session, held in Montreal in 1902, organized the M. S. C. C., or "Missionary Society of the Church of England in Canada." To this we contributed in the first year, towards the amount needed and asked for, viz., \$75,000, the sum of \$11,000. Next year our contributions toward \$98,748 asked for, came up to \$11,800, and last year, toward \$109,100 needed, we contributed \$1,499.60.

In concluding this historical sketch, which, whilst correct as far as it goes, may not answer all the questions that might be asked, or in such a manner as all might desire, it may be well to have a retrospect, and to summarize matters.

Looking over the past half century, we certainly have cause to thank God that every year shows an advance upon the preceding, and if we are faithful to the Church of our love and vows, and faithful to the truth of the Gospel of our Lord and Saviour Jesus Christ, we shall realize and enjoy greater things than these.

Statistics of our present conditions afford abundant evidence that God is of a truth with us as clergy and people, and naturally inspire an unreserved confidence in the Executive of the Diocese, under whose careful management such gratifying results have been achieved. Our diocesan income from voluntary sources has increased to \$12,349.65 this year.

A brief comparative statement, as set forth in official returns, will show some encouraging results:—

	1857.	1907.	Increase.
Number of Clergy.....	42	147	105
Number of Churches.....	59	280	221
Number of Parsonages.....	22	98	76
Number of Sunday Schools.	50	225	175
Number of Communicants...	4390	14600	10310
Voluntary Diocesan Income.\$	3,540.88	\$12,676.59	\$ 9,135.71
Invested Capital	325,597.29	730,695.66	405,098.37

Historical Sketch of the Diocese

A short and useful history of some of the invested funds of the diocese was recently published by the authority of the Synod. As the years roll on, we must naturally prepare for still wider fields of labor, and, consequently, of Episcopal toil and responsibility. And though our Bishop is strong and capable to-day, the day may not be far distant when his hands will require upholding by one who will share the burden with him.

The portion of the Dominion included in this diocese is probably the most fertile in all our extensive Canadian territory, and is fitly described as the "Garden of Canada." Growth, under God, might well be expected in the church and diocese, and it is our duty to see that with God's blessing its moral and spiritual welfare keeps pace with the development of its resources.

As we review the past and witness the strides that have been made, the increase of faithful laborers, the multiplication of communicants, the number of churches and parsonages which have been erected throughout the land, and the large sums which have been freely contributed for Christ and His Church, we may well thank God and take courage.

We have seen how the great Anglican Church, so dear to all her members, has published abroad the glorious gospel of our salvation, and administered to all who would, within her expanding reach, those hallowed ordinances which her divine Lord has bequeathed to her.

We see to-day our beloved Canadian Church, herself strong and ardent in missionary zeal, and directly in the foreign field declaring "the unsearchable riches of Christ." Soon, it is hoped, side by side with evangelists of the mother church, will be working in all the regions of the heathen, missionaries duly authorized and maintained by the daughter church of Canada. And thus will be seen the grand end of planting this sturdy, thriving vine in this

Historical Sketch of the Diocese

land, by her becoming herself a missionary church, like the missionary Church of England, from which she sprang, taking her full part in the evangelization of this world.

"Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign." Amen.

Church Government.

By REV. ALFRED BROWN, B. A., RECTOR OF PARIS,
AND CANON OF ST. PAUL'S CATHEDRAL, LONDON, ONT.

The government of the Church of England in Canada is Episcopal, as it was of the Church universal from the apostolic age to the sixteenth century; and is of the greater part of Christendom to-day. England and Canada are monarchical, but the King's government is shared by the people through their representatives in Parliament; so also the clergy and laity are associated in Synodical Assemblies with the Bishops in the government of the Church. The Bishops are not autocrats, or arbitrary rulers, but are subject to law, as are the clergy and laity. They are the chief administrators of the law, but the clergy and laity are joined with them in legislative and executive functions. We may say that Episcopal government has always prevailed in Canada; since even previous to the consecration of Bishop Inglis in 1787, as the first Bishop in Canada, the country was under the Episcopal care of the Bishop of London.

The Bishops have certain exclusive and inalienable rights, which are inherent in their office. They only can ordain and confirm; they have the right to admit men to minister in the Church, and also to admit the baptized to the Church's highest privilege, the Sacrament of the Lord's Supper. They are, subject to law, the Church's rulers; they exercise discipline; they admonish and reprove, and in all doubtful cases, or where no provision is made, they decide. The Church's government is based on the principle, that what the Bishops have not surrendered, or delegated, they retain.

The government of the Church is: (1) Parochial, (2) Diocesan and Provincial, (3) National.

THE PAROCHIAL SYSTEM.

After Episcopal government, the parochial system is the oldest form of Church life and organization. The paro-

Church Government

chial system was established in this country on the first formation of representative government in 1758, when the Legislature of Nova Scotia, in the reign of King George II., passed statutes providing for the erection of Parishes by order of Governor and Council, and the appointment of Churchwardens and special vestries in each parish, with corporate powers to hold lands for the benefit of the parish Church. Similar action was taken in the Canadas in 1791 and subsequently, and from the earliest days of Canadian history the parochial system has been in existence.

The parish has territorial limits, which are fixed by the Executive Committee and the Bishop. The parish has also two official assemblies—the Vestry and the Congregational Meeting. The Vestry consists of all the male members of the Church, who are over twenty-one years of age, and who are either pewholders or contributors to its financial support to the extent of at least \$2.00 per annum. At the annual meeting of the Vestry, held on Easter Monday, the members of the Vestry elect one Churchwarden and the Incumbent appoints another. These two, together with the Incumbent, form practically the Executive Committee of the parish. At the annual Easter Vestry, the members and the Incumbent may form a Select Vestry, consisting of not less than four or more than twelve, to assist the Wardens in the management of the temporal affairs of the Church. The Incumbent, Churchwardens and Vestry have full powers, free from all external control, to manage their own financial and local affairs. The Congregational Meeting consists of all the male members of the Church who are over twenty-one years of age, and who have subscribed their names in the official book provided for that purpose, as being members solely of the Church of England. The Congregational Meeting has two functions: first, to elect delegates to the Diocesan Synod; and, secondly, to elect delegates for conference with the Bishop when a vacancy occurs in the parish.

THE APPOINTMENT OF CLERGY TO PARISHES.

In the case of a Crown Rectory the right of appointment rests solely with the Bishop of the Diocese. In any other Rectory, or Parish, a representative is elected by the parishoners at a Congregational meeting, and, if desired, an additional representative for every twenty-five registered voters. These form a committee for conference with the Bishop, and after conference with them, the Bishop, as provided in Canon XI., "shall appoint a clergyman to such vacant parish." It is also provided "that should the congregation fail to elect such committee, or should the committee fail to obey the Bishop's summons, he shall in all such cases appoint an Incumbent without conference."

ORIGIN OF CANADIAN SYNODS.

For a long period, excepting the parochal organization, and the rule of the early Bishops, there was no corporate life or general organization of the Church in Canada. The want of it was recognized, and steps were taken to meet the need for more inter-communion, and co-operation between the clergy and laity of a growing Church in an expanding population. In 1837 in Nova Scotia, in 1841 in Toronto, and in 1842 in Quebec, societies were formed, under the name of Diocesan Church Societies. The Bishop was President, the clergy ex-officio members, and the laity also, on payment of a certain sum annually. These bodies did not claim legislative, or judicial powers, but simply aimed at the raising and distributing of money for Church objects—such as the maintenance of missionary clergy, the support of their widows and orphans, and kindred objects. These societies accomplished much in awakening a sense of corporate life, and in raising the nucleus of funds, which were afterwards transferred to Diocesan Synods.

The above-named societies, however, were not adequate to the demand for more complete organization of the Church in each Diocese, and in their relation to one an-

other. This was evident to the Canadian Episcopate, and at a conference, held in the City of Quebec, October 1st, 1851, with the Bishops of Quebec, Toronto, Newfoundland, Fredericton and Montreal present, the following statement was made:—

"In consequence of the anomalous state of the Church of England in these Colonies, with reference to its general government, and the doubts entertained as to the validity of any code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we, therefore, consider it desirable, in the first place, that the Bishops, Clergy and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their representatives be communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy and Laity should meet in council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our ecclesiastical affairs as by the said council may be deemed expedient. Fourthly, that the said council should be divided into two houses, the one consisting of the Bishops of the several Dioceses under their Metropolitan, the other of the Presbyters and Lay Members of the Church assembled (as before mentioned) by representation.

"Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses."

This was the beginning of the whole system of Synods, Diocesan, Provincial, and General, which now happily prevails in the Canadian Church from ocean to ocean. The

Provincial Synod, as outlined by the Bishops, provided for the whole Canadian territory and population as they then were; but as in time Manitoba and the Northwest Territories and British Columbia were united to Canada, and the former had a Provincial Synod, then a union of the whole, under a General or National Synod, was needed, and was successfully consummated in A. D. 1903.

DIOCESAN SYNODS.

Diocesan Synods were organized first in Toronto Diocese in 1857, and in the other Dioceses of Eastern Canada soon after, and have since been formed in all the Dioceses of the Colonial Church throughout the British Empire. The Diocesan Synod of Huron consists of three Orders, the Bishop who presides, the clergy, and representatives of the laity. In order to pass a resolution, adopt a report, or pass a Canon, a majority of both clergy and laity, and the consent of the Bishop, must be secured. In order to amend or repeal the constitution, or any Canon, a two-thirds majority of clergy and laity is required. The Bishop has a veto over all the proceedings of the Synod. In Canada this right has been rarely, if ever, exercised. It is, however, a most salutary provision, as it conserves the right of the Episcopal order to be considered co-ordinate with the other orders in the Church, and also as a check on hasty legislation, or where there is an almost equal division of opinion. The Diocesan Synod may discuss questions of doctrine, or ritual, but it cannot legislate upon them, as they are reserved for the General Synod.

The Diocesan Synod elects the Bishop, and may pass Canons for the discipline of the clergy and laity, and for the government and well-being of the Church within the Diocese, and may also raise and administer funds for Diocesan objects. It also elects from among its clerical and lay members representatives to the Provincial and General Synods. It has also an Executive Committee of thirty clerical and thirty lay members, who meet quarterly, and has all the powers of the Synod, when not in session, save that of legislation.

The Synod of Huron administers Trust Funds amounting to \$730,695.66, and its voluntary income for missions and other objects last year was: for Diocesan objects, \$12,676.59, and for other than Diocesan purposes, \$19,176.41; making a total of \$31,853. The grand total raised for all objects, within and without the Diocese, exclusive of the income of endowments, was for the year ending April 30, 1907, \$221,605.66, being an average of \$1,507.54 for each of the 147 pastoral charges of the Diocese—that is, one or more congregations under the care of a clergyman.

PROVINCIAL SYNODS.

The Provincial Synod of Canada was formed in 1861, and that of Rupert's Land in 1875. They both have a House of Bishops and clerical and lay representatives elected by the several Dioceses. The Provincial Synod of (Eastern) Canada met every three years until 1904, but owing to the formation of the General Synod, which assumed much of the work formerly done by the Provincial Synod, the latter now only meets when summoned by the Metropolitan, or upon request, as provided in the Canons of the Provincial Synod.

THE GENERAL SYNOD.

The General Synod is the direct result of the action of the two Provincial Synods of Canada and Rupert's Land, in response to a generally expressed wish for the unification of the Church in British North America. By joint action of these bodies a Conference, at which were present members of the Provincial Synod of Rupert's Land, representatives of the Provincial Synod of Canada, and special representatives of the Dioceses of Eastern Canada and British Columbia, met at Winnipeg, August 15th and 16th, 1890, and formulated a basis of union of all the Dioceses of Canada in one Synod. This scheme of union was submitted to all the Dioceses in Canada, and representatives were elected by them to the first meeting of the General Synod, held in the City of Toronto, September 13—20, 1903, when

the Solemn Declaration and Constitution submitted by the committee appointed to prepare the same, of which Rt. Rev. Dr. Machray, the Bishop of Rupert's Land, was chairman, was unanimously adopted. Thus the General Synod came into existence, and after one hundred and fifty years the Church of England, which had entered Canada at four distinct points—the Atlantic, the St. Lawrence, the Hudson's Bay and the Pacific, and was separate as to organization, though one in faith and doctrine—was consolidated in all its parts, from the Atlantic to the Pacific, and from the lakes and prairies to the furthest North.

The formation of the General Synod is a matter of special interest to us in the Diocese of Huron, in that the movement towards unifying the Church practically originated in this Diocese. Its earliest advocates were members of our own Synod, and foremost among them were two of its lay members, the late Mr. W. J. Imlach, of London, and Mr. Charles Jenkins, of Petrolia.

The General Synod consists of two Houses, the Bishops constituting the Upper, and the clergy and laity together the Lower House. The Lower House is composed of representatives of clergy and laity, proportionate to the number of clergy in each Diocese. It is presided over by a Primate, who holds office for life, or so long as he is Bishop of any Diocese of the General Synod. The General Synod has power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction, but anything of a coercive character is not binding in any Province, or Diocese, until accepted by the Synod of such Province, or Diocese.

The General Synod has now been in existence thirteen years, and has erected Archbishopric sees in each Province, east and west; has reorganized and constituted itself the missionary society of the Church, with the result that the contributions for missionary objects, both at home and abroad, have largely increased, and fresh interest and zeal have been aroused in her missionary undertakings in the home and

foreign field; it has considered, without taking any action, the adaptation of the Prayer Book; it has a committee engaged in the preparation of a new Hymnal; and in these, and like measures, is demonstrating its beneficent influence and usefulness as the chief legislative, executive and judicial body of the Church of England in the Dominion of Canada.

What the Church Stands For.

By THE RIGHT REV. DAVID WILLIAMS, D. D.,
FOURTH BISHOP OF HURON.

The Church in the Diocese of Huron has had fifty years of independent history. Fifty years ago this Diocese was set apart from the Diocese of Toronto, and now we celebrate the Jubilee.

The passing of such a landmark is always a solemn occasion. It is so in the history of the Church. It is a time for taking stock, as it were, of our position, history and prospects—of what we stand for, what we have done, what we hope to do.

What, then, does the Church of England stand for?

1. First of all, the Church of England stands for the Divine origin of the Church. We believe that the founder of the Church is Jesus Christ; that He not only revealed the true ideal of life for men, the true goal on which our eyes must always be fixed, but that He also established a system of means, a society, for realizing that ideal, an actual society of men and women to exemplify the new life and to carry on His work on earth after His Ascension. That Society we call "the Church." Christ also called it "the Church." But more often He called it His "Kingdom," the "Kingdom of Heaven," the "Kingdom of God." Speaking on this subject, the late Archbishop Temple once said: "Men sometimes speak as if all the means for realizing the great ideal of humanity presented to us in Christ were left to man's devising, and therefore only a matter of expediency. Men speak as if Christians came first and the Church afterwards; as if the origin of the Church was in the wills of individual Christians who composed it. But, on the contrary, throughout the teaching of the Apostles we see that it is the Church which comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community. Men were not brought to believe in Christ and in the Cross and then decided that it would be a great help to their religion that

What the Church Stands For

they should join one another in the worship of the Father through His name. In the New Testament, on the contrary, the Kingdom of Heaven is already in existence and men are invited into it. The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ. Everywhere men are called in; they do not come in and make the Church by coming. They are called in to that which already exists; they are recognized as members when they are within; but their membership depends upon their admission and not upon their constituting themselves a body in the sight of the Lord. In the New Testament the Church flows out from the Lord, not flows in to Him." That accurately expresses the Anglican position as to the origin of the Church.

2. Then secondly: The Church of England stands for the Divine and Apostolic origin of the Episcopate, and through it of the Christian Ministry. The Church and her ministry originate from above, not from below. That is our position. Certainly that is the ideal presented to us in the New Testament. In the New Testament the ministers are not simply selected by the members to help them in their spiritual life, but they are sent forth by the Lord to gather the children into the fold. That is to say: The Apostles are commissioned to represent the Lord Jesus. In His name they organize and establish new congregations. They admit to full membership of the Church by Confirmation. They ordain Elders and Deacons for, and they exercise a general superintendence over the local Churches. The Apostles again commission others to represent the Lord in their own place for the same work, i.e., to ordain Elders and Deacons and to take the general oversight of Churches—men like Timothy and Titus. Nor do we read anywhere that men could constitute themselves a ministry in the sight of the Lord of their own will, and apart from the recognition of the Apostles. Of course the original Apostles had the extraordinary and unique function of witnessing to the Resurrection of our Lord and of being the original depositories and heralds of the Christian Gospel, and for these purposes were extra-

ordinarily endowed. In these supreme respects, no man could take their place or represent them. But in addition to these, they exercised also the more ordinary and permanent functions of general superintendence and founding of Churches, ordaining of local ministries and Confirmation. This latter part of the Apostolic office we find delegated at least to Timothy and Titus. We do not know that Timothy and Titus were called by any distinct name, but their work is practically that of Bishops. The office, not the name, is the important thing, and there is no record of any area in Christendom for nearly 1,500 years without such an office. We do, indeed, read of something like Episcopal Presbyters in the early Church, i. e., Presbyters who were apparently invested with Episcopal functions, men who were Bishops as well as Presbyters. Possibly some of the Presbyters or Elders, mentioned in the New Testament, were such, and hence their twofold designation—sometimes as Presbyters, sometimes as Bishops. At all events, Jerome seems to refer to such a class as having continued for about two hundred years in Alexandria. But these seem to have been superseded elsewhere at a very early date, probably before the end of the first century, by the monarchical Episcopate. But whether this be so or not, the fact that confronts us is that the Episcopate, whether under that name or not, and whether exercised by an individual or by a College of Episcopal Presbyters, is an integral part of the Christian Church as known in history, an integral part of that system of means which Christ founded for the realization of the true end of human life, and which we call the Church. It is much more a part of the Christian tradition than the Sunday. And if men accept the change from the Jewish Sabbath to the Christian Sunday, simply upon the custom of the early Church, there ought to be no difficulty in accepting the Apostolic character and origin of the Episcopate, the warrant for which is so much more abundant and clear and positive. The great and undoubted fact which confronts us is this: that from Christ downwards, throughout the New Testament and early Church history, the Church

has never been without an authorizing order of ministers, called at first Apostles and afterwards Bishops, whose recognition and blessing seemed to be necessary to full Church membership and a valid ministry.

3. The Church of England stands in the third place for the historic continuity of the Church. Believing, as we do, in the Divine origin of the Church, and in the Apostolic character and origin of the Episcopate, the continuity or historic unity of the Church necessarily follows. This unity is of a threefold character: Continuity of Doctrine, of Order, of Life: Apostolic teaching, Apostolic order, Apostolic life. Throughout her history the Anglican Church has preserved in each respect her substantial unity with the Apostolic ideal. We trace our history back, step by step, with unbroken continuity to the beginnings of Christianity in Britain. Changes in points of view as regards doctrine, in rites and ceremonies, and in methods of temporal administration have of course taken place, according to the needs of different ages; but these have not affected her historic identity as a true branch of the Catholic Church, and our Church to-day is essentially one with the Church of England we read of in history—the *Ecclesia Anglicana* of Magna Charta, the Church of Alfred the Great and the Anglo-Saxons, the Church of the Ancient Britons, a primitive church of Apostolic origin, with Apostolic order and unbroken faith. The story that Henry VIII. at the time of the Reformation founded the Church of England is of course nothing but a silly fable. The English Reformers revised, simplified and purified the Church's ancient service books, abolished the superstitions and papal usurpations which had crept in during the Middle Ages, and by the Thirty-nine Articles defined the Church's attitude upon questions in dispute at the time; but they did not create, neither did they intend to create, a new Church. Nay, they would have shrunk with horror at the suggestion that by their work they were founding a new Church. In fact, the English Church before and after the Reformation was just as much the same Church as a man after washing his face and changing his clothes is the same man that he was before.

4. The Church of England stands for the fullness of the Christian faith—for the faith of the Creeds and the Great Councils of the undivided Church—for the faith of the Bible. Therefore she admits wide diversities of doctrine to her members. The only doctrinal test of membership she requires is the acceptance of the faith of the Bible—of the Apostles' and Nicene Creeds. She requires no more, but no less. And it will generally be found true that wherever other communions differ from the Church of England, it is because they have imposed "restraints and limitations upon their members—restraints and limitations often too grievous to be borne and not warranted by Apostolic authority." (Westcott.)

Moreover, by the arrangement of her seasons the Church takes care that each important fact and doctrine of our faith should in turn have due prominence given to it. And thus she prevents narrowness and one-sidedness. The mystery of our Lord's Holy Incarnation; His Holy nativity and circumcision; His Baptism, Fasting and Temptation; His Agony and Bloody Sweat; His Cross and Passion; His Precious Death and Burial; His glorious Resurrection and Ascension; the coming of the Holy Ghost; the mysterious fact of the Ever-Blessed Trinity: these, each and all, are in turn brought before us. It should be impossible for a member of the Church of England to become one-sided and narrow in his religious views, or to forget any of the great fundamental facts and truths of our religion. In an age, when so many things are questioned and doubted, and so many people are carried away by the newest speculation or even by grotesque caricatures of the Christian faith, we stand firm for the faith once for all delivered to the Saints—for the faith of the Creeds and the Bible, and for that faith in its fulness. This wide comprehensiveness is sometimes misunderstood even by Churchmen; but surely it is part of the glory of the Church that she presents the truth as widely as it is revealed in the Bible.

5. The Church of England stands for worship and for reverence. We believe in the necessity of worship: that not the

Clergyman only, but also the people, ought to worship. We do not believe in worship by *proxy*. Therefore in the Prayer Book a large part of the services is for the people. It is part of the Protestant character of the Church that in her worship she secures the right of the people to direct intercourse with God without the intervention of any human agent. Moreover, the whole structure of the services and even of our church edifices is calculated to remind us of the reverence due to Almighty God. The internal arrangement of our Churches never make it possible to mistake them for secular buildings. The central object is not the organ, but the Lord's table; and then the Lectern, the Prayer Desk and the Pulpit. The prominence given to these, the frequent use of Scripture, the sober and reverent tone of the Prayer Book, the very vestments of the Clergy: all remind us that "the Lord is in His holy temple," and that "holiness becometh His house for ever," for "holy and reverend is His Name."

6. The Church of England stands for the supremacy of the Bible, for intellectual liberty, for liberty of conscience, for the right of every believer to immediate and direct access to God through Christ. Thus, it is the Church of England that gave us the English version of the Bible, and she gave us the Prayer Book: two books which have done more to mould the character and enlighten the minds of the English people than all other books combined. And she provided that the Bible should be read systematically to the people. So it comes to pass that more of the Bible is read in the services of the Church than in the services of any other communion, and Churchmen, therefore, ought to be more familiar than others with the Bible. This prominence of the Scriptures in the Church's life and worship, and the habits of direct personal communion with God, taught to her members, have resulted on the one hand in a manly, sober and reverent type of piety, and on the other in creating the very richest devotional literature, chaste and refined, saturated with the spirit of the Bible, and breathing the very atmosphere of the heavenly sanctuary. The hymns and

spiritual songs of the Church are indeed unrivalled in the English language—possibly in any other language—and form a golden treasury from which all other communions largely compile their hymn books. Moreover, the Church is a teaching Church, and therefore the enemy of darkness and superstition, and the fruitful mother of learning and learned men. The intellectual advancement of the English people has been largely achieved through her scholarship, and to-day her scholars are among the most profound, progressive, yet reverent scholars in Christendom. We stand for light and liberty, mental and spiritual, for sober and reverent piety.

7. Finally, the Church of England stands for truth and righteousness as the Supreme end of religion.—Not the performance of elaborate ritual, however beautiful, not the experiencing of delightful emotions, however elevated, constitute the end and aim of our religion, but truth and righteousness of life. And if a Church is to be judged, as it must, by her fruits, she must stand or fall by her power to make her children to love righteousness and hate iniquity. By that test we abide. The national character of the English people is the product of the Church of England. The mental and moral habits of the English people of to-day are largely what the Church of England has made them. For in the formative period of English history, for the first thousand years, she alone guided the habits of the people and fashioned the present character out of the raw and heathen material.

And what is the result?

Notwithstanding some glaring contradictions and temporary failures, the history of England, as a whole, shows us a people imbued with love of liberty and order, a people noted for honesty and integrity in commerce, for a high sense of honor and purity in public life, a people with a strong love and reverence for the home and the family, and possessing a high ideal of personal and family honor, a people recognizing its responsibility to God for its life, public and private, as evinced by our most distinguished

men—men like Gladstone, Robert Peel, the Duke of Wellington, the Pitts, Wesley, Cranmer, Ridley, Latimer, Wycliffe, and an innumerable host of others. In short, it is a people characterized on the whole by love of truth and righteousness. And this national character was fashioned by the Church of England.

These, then, are the principles for which the Church of England has stood and stands to-day: for the Divine origin of the Church and her Apostolic ministry, for the historic continuity of the Church, for the fulness of the Christian faith, for the true ideal of worship, for reverence, for liberty, for truth and righteousness. And surely in these days of religious unsettlement and drifting, in this formative period in our own country when the national character is being shaped, we need an institution like the Anglican Church, conservative and yet progressive, reaching back with one hand to Apostolic times and holding fast the everlasting Gospel, but reaching forward with the other hand to lay hold of the possibilities of the future to mould them for the service of Christ and for the glory of God.

Thus knowing what we stand for and what the Church of England can do by what she has done, we enter our Jubilee year with joy and thanksgiving for the past, with confidence and hope toward the future. We begin the next fifty years a united Church—united outwardly by organization and united in the spirit that animates us—the determination with God's help to make the historic Church of the English people in this Dominion worthy of her great traditions, and of Christ, her Lord and Head. Animated by this new spirit and fruitful in good works, we shall also prove to those that are without that we are not—what we are so often alleged by others to be—an antiquated piece of aristocracy transplanted to a foreign soil and unable to take root in a new country; but that, while retaining unbroken connection with the past, we are, nevertheless, a thoroughly democratic Church, resting absolutely upon the people, and existing solely to promote their good and the glory of God. The Church of England is like the English constitu-

tion, monarchical only in form, thoroughly democratic in essence. Her form is monarchical, through the Episcopate, and linked with the Apostolic age: by her Episcopal elections, by her Synods and Vestries, she is also directly representative of the people. Let it never be forgotten that the Anglican Church in Canada is a church of the people. It has no state connection, no prescriptive or traditional rights, nor does it aspire to have any of these things. We rely simply upon our Divine Mission as the historic Church of the English people.

PREJUDICES AGAINST THE CHURCH.

For some inexplicable reason, the opinion which a large number of people have of the Anglican Church is that derived from its condition in England in the time of the Georges. They think that it is worldly and formal and dead—that, in fact, there is but little, if any, true religion to be found in it. Now I want to assure all such people that if ever that was true, which I very much doubt, it has all passed away long ago and is now ancient history. The Anglican Church since that day has vastly changed, even in its methods, and still more in the spirit that animates it, and they should revise their history and bring it up to date. No religious body in the world to-day shows more missionary zeal, more self-sacrifice, both in men and means, for the sake of Christ's cause, more love of truth and righteousness; in short, more real piety than the Anglican Church. These things are open and known to all the world, and to persist in the face of all this in thinking of the Church, and representing it to-day as precisely the same as it was two hundred years ago is either culpable ignorance or to love prejudice rather than truth.

NEED OF EARNESTNESS.

But in all our Jubilee celebrations let us keep at least these two things always in view: first, to remember that, whatever else we may say or do, the dominant note should be thanksgiving to God. For whatever of revived life, energy and unity the Church now manifests, whatever of privilege and opportunity we possess as members of the historic Church of the English people, we owe them all to God. "It is He that hath made us and not we ourselves. We are His people and the sheep of His pasture."

Then, in the second place, let us beware lest we cherish these privileges and opportunities in a merely boastful spirit. The man who boasts of his honorable family record and does not feel called upon by that record to be himself an honorable man, by that very fact proclaims himself unworthy of his family name. So it is in the Church. Merely to boast of history and privilege, Apostolic origin and great name, and do nothing to maintain untarnished or to augment that noble heritage, is to write one's self down as utterly unworthy of his spiritual family name and traditions.

Therefore, while we dwell thankfully on the memories of a great past, yet let us not rest upon them. They will avail us nothing, but be rather a witness to our condemnation, unless we make them incentives to more strenuous efforts. Let us pray that this unique occasion will serve to stimulate us all to a greater devotion to Christ and His Church.

I believe that there is a great future before the Anglican Church in this country and in this Diocese. Time is all on our side; and the more there is of education and the less of ignorance and prejudice, the more the people will appreciate

and revert to the Church of England. But beware lest we make the mistake of imagining that that future can be realized without effort and sacrifice, or by merely meditating upon the glories of the past. The future can be ours only if we give ourselves vigorously to the work of the future. The efficiency of every nation, every man and every institution, even though that institution be the Church itself, is to be measured not by its past history, nor even by its present greatness, but by its attitude to the future, by its readiness to make sacrifices and to grapple with the conditions and problems which are coming and are to come. I believe with all the intensity of my being that the Anglican Church, both from its past training and by its Episcopal system, as well as by its animating spirit, is fitted beyond all other bodies to meet the future needs of this Dominion. Therefore, let us turn our eyes from the past and let us look to the future. It is full of promise. Only let us be strong and very courageous; and "God, even our own God, will give us His blessing."

Concerning the Church.

A SERIES OF QUESTIONS AND ANSWERS FOR THE YOUNG PEOPLE OF THE CHURCH IN THE DIOCESE OF HURON.

By REV. DYSON HAGUE, M. A.,
RECTOR OF CRONYN MEMORIAL CHURCH, LONDON.

1. What Branch of Christ's Church Do We Belong To?
The Church of England.

2. What Part of the Church of England?
The Church of England in Canada.

3. Why is it Called the Church of England?
Because it is a branch of the Church of England; the Church which from the time of the Apostles was established in the Old Land.

4. How and When was Our Church Established in Britain?
During the days of the Apostles, or soon after, the Gospel was brought to Britain, and a branch of the Church of Christ with regular Christian order was established in the British Isles.

5. What was its Form and Order?
It was episcopal and liturgical. That is, from the very earliest times our Church had Bishops and a regular form of worship, and also the threefold ministry of Bishops, Priests and Deacons. The Church was called the Anglican Church, or the Church of England, because the country after its settlement by the Angles and Saxons came to be known as Angleland, or England.

6. Has Our Church Gone Through Many Changes?
Yes, it has gone through many changes. In the first few centuries it was simple in worship and pure in doctrine; but in the middle ages it became very corrupt, and was brought under bondage to the power

Concerning the Church

of Rome. At the Reformation, in the 16th Century, by the power of God's Holy Spirit and the light of His Holy Word, and through the work of our great Bishop-reformers, such as Archbishop Cranmer, Bishop Ridley, and Bishop Latimer, it was purified and restored.

7. Is Our Church, Then, the Same Church as it Was?

Yes, it is still the same Church. A vine before it is pruned and after it is pruned is the same vine. The Church of England is the same Church as it was before the Reformation, although its teaching, and its worship, have undergone a great change, and have been restored to the purity of the early Church.

8. How Did it Come to be Established in Canada?

When the Maritime Provinces began to be settled by Englishmen, and settlers were sent out by the British Government, clergymen of the Anglican Church were sent out to minister to them, and so Churches and congregations were established. After 1759, when Canada was conquered by Great Britain, numbers of ministers and missionaries of the Church of England came to Canada, and so the Church of England was planted and grew in our land.

9. Why Do We Have Bishops in Our Church?

We have Bishops in our Church because the Church of Christ from the very beginning had Bishops.

10. Where Do We Learn That?

It is clear from the New Testament, both from the Acts of the Apostles and from Epistles written by St. Paul, that there were different orders of ministers, and that the Apostles alone had the power of government or administration in the Church. It is clear also that the Apostles alone had the office of the laying on of hands in confirming the disciples or members of the Church and ordaining men to the ministry.

Concerning the Church

11. Did Not These Powers Cease With the Apostles?

No. For it is clear that before the Apostles died, these apostolic functions were transferred to an order of apostolic men. That is, men like Timothy and Titus, in their turn were given the power of government and of the laying on of hands.

12. What Proof is There of This in the New Testament?

In Titus, 1:5, St. Paul says that he left Titus to set in order the things that were left undone, and to ordain Presbyters or Priests in every city as he had appointed him. He also writes to Timothy to "lay hands suddenly on no man"—that is, to confirm or ordain no man without examination and care.—I. Tim. 5:22.

13. But Were Timothy and Titus Bishops in the Real Sense of the Word?

Yes, they were. It says in the Bible, in a note at the end of the second epistle to Timothy: "The 2nd Epistle to Timotheous, ordained the first Bishop of the Church of Ephesians." And at the end of the epistle to Titus are these words: "It was written to Titus ordained the first Bishop of the Church of the Cretians." This is not part of the text of the Bible, but is an added note of value, and is the judgment of the early Church.

14. After the Death of the Apostles Did the Christian Church Have Bishops?

Yes. Before the end of the second century, the Church of Christ in every part of Europe, Asia, and Africa, was episcopal. It had three orders of ministry—Bishop, Priest (short for Presbyter), and Deacon. And the Bishops alone had the power of administration, ordination, and confirmation.

15. How Do We Know This?

We know it because ancient writers have told us. For instance, Tertullian, who was born in Africa

Concerning the Church

only sixty years after St. John died, says that the sequence or line of Bishops if traced back will be found to rest on the authority of St. John. The great Bishop Lightfoot says: "Episcopacy can be traced to apostolic direction."

16. Has the Church of England Always Had Bishops?

Yes. The Church of England has had Bishops from the beginning, and all our clergy have been ordained by Bishops, who have been consecrated in turn by other Bishops.

17. How is This Proved?

We know this in this way: In the year 314 three Bishops of the British Church attended a Synod at Arles, in France. In the year 359, over 1,500 years ago, a delegation of British Bishops, representing the British Church, were at the Council of Ariminum, in Italy.

18. Is the Work of a Bishop To-day the Same as it Was in the Primitive Church?

Yes; it is practically the same.

19. What is the Work of a Bishop?

It is his duty to administer the government of the Church. He is our leader in all the Church's work. It is his office also to administer confirmation and lay his hands upon those that have been baptized, as St. Peter, St. John and St. Paul did. It is his office to ordain men to the ministry, by laying his hands upon them, along with the Presbyters, as St. Paul did.

20. What Bible Texts Show That the Apostles Laid Their Hands on Those Who Were Baptized and Called to the Ministry?

The texts are Acts VIII., 14-17; XIX., 5-6; Heb. VI., 2; and II. Tim. I, 6.

Concerning the Church

21. How Many Bishops of the Church of England are There in the World?

There are now about three hundred and forty Bishops belonging to our Church, with dioceses in every land in every quarter of the globe. Of these, about one hundred are Bishops of the Church of England in the United States; or, as it is properly called, the Protestant Episcopal Church of the United States.

22. How Many Bishops are There of Our Church in Canada?

There are now twenty-two. Of these ten are in the Eastern part of Canada, from Nova Scotia to Algoma and Huron; and twelve in the Northwest of Canada, from Rupert's Land to Moosenee and Keewatin in the North-east, to McKenzie River and Columbia in the far West.

23. How Do We Get Our Bishops?

In this country our Bishops are elected by the people, and then consecrated by the laying on of the hands of other Bishops.

24. How Did We Get Our Bishops at First in Canada?

At first our Bishops were sent from England. When Canada was first settled as a British colony our Bishops were appointed by the British Government and sent across the ocean to Canada. The people in this country had nothing whatever to say in the matter. The Bishop was sent just as the Governor-General is sent.

25. Who Was the First Bishop Sent to Canada?

The first Bishop sent over the ocean to Canada was the Rt. Rev. Dr. Inglis, of Nova Scotia. He was consecrated in Lambeth Palace, in England, and came to Halifax in 1787.

Concerning the Church

26. Who Was the Next Bishop Sent Over to Canada?

The next was Bishop Mountain, of Quebec. He was sent out in 1793.

27. How is it That Our Bishops are not Sent Out from England Now?

About fifty years ago a great change came over the Church in Canada. The Church was separated from the State, and the Church of England people in Canada were given the right to elect their own Bishops.

28. How are Our Bishops Elected?

A body of clergy and representatives of the laity gather together in an assembly called a Synod, and elect a clergyman to be a Bishop.

29. Is He Then Consecrated in Canada?

He is now. But up to forty-two years ago the clergymen who were elected had to go over to England to be consecrated by the Archbishop of Canterbury before they could begin their work.

30. Who Was the First Bishop to be Consecrated in Canada?

In the year 1862 the Rev. Dr. Lewis was elected Bishop of the Diocese of Ontario, and was consecrated in St. George's Church, Kingston.

31. Did This Mark a New Era in the History of Our Church in Canada?

Yes. For the first time in the history of our Canadian Church we had a Bishop consecrated on Canadian soil. Six of the present Bishops of the Canadian Church were born, and educated, and ordained, and consecrated in Canada.

32. Was the First Bishop of Huron Consecrated by Canadian Bishops?

The first Bishop of Huron was Dr. Cronyn. He was elected by the clergy and laity of this Diocese in a meeting held in St. Paul's Church, London,

Concerning the Church

July 9th, 1857. But he had to go to England for consecration, and on the 28th of October, 1857 (St. Simon and St. Jude's Day), in Lambeth Palace, he was consecrated first Bishop of Huron by Dr. Sumner, the 91st Archbishop of Canterbury, assisted by two other Bishops.

33. When We Speak of a Diocese, What Do We Mean?

A Diocese is a district of a country that is under a Bishop's authority.

34. How is a Diocese Divided?

Every fully-organized Diocese is divided into Archdeaconries, every Archdeaconry into Rural Deaneries, and every Rural Deanery into Parishes.

35. What are Archdeacons, Deans, Canons, and Rural Deans?

An Archdeacon is over an Archdeaconry, or portion of a Diocese, and a Rural Dean over a Rural Deanery, or portion of an Archdeaconry. Every cathedral has a body of dignitaries attached to it who are called Canons, and the clergyman at the head of them is called the Dean.

36. How Many are There in the Diocese of Huron?

There is one Dean, four Archdeacons, eight Canons, and thirteen Rural Deans—one for each county.

37. What Dioceses Were There in Canada Before Our Diocese Was Formed, and What Led to the Formation of New Dioceses?

A little over one hundred years ago there was only one diocese in all Canada, the Diocese of Nova Scotia. Then when the country became more populous, the Diocese of Quebec was set apart. In 1839 the Diocese of Toronto was set apart, and afterwards the Diocese of Montreal.

38. Why Was the Diocese of Huron Formed?

Because fifty years ago all this part of Western Canada was a section of the great Diocese of Toronto,

Concerning the Church

and whenever there was a confirmation in London, or Chatham, or Goderich, or Owen Sound, the Bishop of Toronto had to come to hold the service. The work was altogether too much for one man, so in the year 1857 the whole of the Western part of what was then called Upper Canada, consisting of thirteen counties, was set apart to form a new Diocese.

39. Why Was it Called the Diocese of Huron ?

The name Huron was chosen probably because of the great lake on its north-western shores, just as the Diocese of Ontario, on its formation in 1861, was called by Bishop Strachan after Lake Ontario.

40. What Has Been the Growth of Our Church Since its Establishment in Canada ?

The growth of our Church, by God's grace, has been great. A little over a century ago there was only one Bishop and a few scattered clergy for all Canada, and to-day there are 22 dioceses and about 1,200 clergy. Fifty years ago, when our diocese was first formed, there were only about 42 clergy and 45 parishes. There were no Missionary Societies, no Divinity College, no Brotherhood of St. Andrew, no Young People's Society, no Women's Auxiliary, and comparatively few Sunday Schools. To-day there are, in our Diocese alone, 147 clergy, 254 churches, and we have 224 Sunday Schools and about 20,000 scholars and teachers. Above all, our Church is doing a great work for missions.

41. What Do We Mean by Missions ?

We mean by missions the work of sending the gospel of our Lord Jesus Christ to others; to those who have never heard of Christ, or to those who have none of the means of grace. Everyone who loves Christ can do missionary work at home if not abroad.

Concerning the Church

42. Should Every Christian Be a Missionary ?

Yes ; every Christian should be a missionary.

43. Is Each Member of the Church of England in Canada Bound to Do Missionary Work ?

Yes. Our Church is now, as a Church, incorporated as a Missionary Society, and every baptized member of the Church is bound to take part in its missionary work.

44. What Three Kinds of Missions Have We to Support ?

First, Missions in our Diocese ; secondly, Missions in the Northwest ; thirdly, Missions in the Foreign field, with 33 workers, who are in Japan, China, India, South America, Africa, Egypt, Palestine and Persia. For the first we need \$12,000, and for the next two over \$16,000 from this Diocese.

45. What is Our Duty as Members of the Church ?

It is our duty to be always loyal to the Church, because the Church is Christ's own agency for doing His work in the world. If we love Christ we must love the Church. We must work for the Church. We must pray for the Church. We must esteem our clergy highly for their work's sake.—1. Thess. 5 : 13. We must help them in Christ's work—Heb. 13 : 17. We must give gladly and systematically to support the Church and its work. We must help others to come to Church and live the Christian life.

46. Should We Know Why We Are Churchmen ?

It is our duty to know more about the Church, and the reasons we have for loving and supporting her. St. Peter says that as a Christian you should be always ready to give an answer to everyone that asketh you a reason of the hope that is in you.—1. Pet. 3 : 15. We should, therefore, not only belong to the Church of England because we have been brought up in it ; we should know why we are

Concerning the Church

members of the Church, and should be able and ready to tell others the reasons of the love that is in us for the Church of our fathers.

47. Are There Special Reasons Why We Should Love and Live for Our Church?

There are four special reasons why we should love and live for our Church.

48. What is the First Reason?

We should love the Church of England because *it is so pure and true*. The Church of England not only stands for the great truths of religion; it teaches them daily. That is, the truths of the ever blessed Trinity; the Fatherhood and love of God; the Deity, and Incarnation, and Atonement of Jesus Christ the Son of God, both God and man; the personality and work of God the Holy Ghost, the Abiding Comforter. It holds fast the form of sound words of the Catholic and Apostolic Church, and teaches them in the Apostles and Nicene and Athanasian Creeds. And in the thirty-nine articles, "which do contain the true doctrine of the Church of England," we learn how the Church's teaching is agreeable to God's word. We should thank God that our Church is so pure and true.

49. What is the Second Reason?

We should love our Church because *it is so Scriptural*. The Church of England exalts the Holy Scriptures. The Bible is the basis of all her teaching and worship. No other Church has so much of the Word of God in the public services. Our morning and evening services begin and end with Bible texts, and every person who attends the daily services of the Church of England hears or reads on the average over fifteen passages out of the Bible every day. We should thank God for the place the Bible has in the Church of England.

Concerning the Church

50. What is the Third Reason?

We should love our Church because *it is so truly the Church of the people*. The Church of England stands for the people's part in Divine worship. Our Prayer Book is the Book of Common Prayer; that is, of united prayer. The people—that is, the congregation of men and women and children—are all expected to join in, and take their part with an audible voice. The first direction of our Prayer Book is that the whole congregation (not a part of the congregation, such as the choir, or the adults) are to say the General Confession. The second direction is that the people of our Church are to answer at the end of every prayer Amen, as they did in the Apostolic Church.—I. Cor. 14:16. The third direction is that the people are to kneel (as Jesus did when He prayed, and as St. Paul.—Luke 22, 41; Acts 20, 36; 21, 5) and repeat it with him. We should thank God for the provision made for the people in the worship of the Church of England.

51. What is the Fourth Reason?

We should love our Church because *it is the best Church for the needs of the age*. It is a practical Church. It teaches the plain, simple duties of Christian living, of humility and obedience and honesty, of respect of law, regard for age, and of reverence for things Divine. Our Church is not a narrow Church. It prays daily for all who profess and call themselves Christians. It provides for every age, and every want. The Church of England is a democratic Church. It has no respect of persons. Its services are the same for all. The child of the prince and the pauper, the poor and the rich, is baptized, and married, and buried, with the same beautiful words. Our Church is a missionary Church. It leads in the missionary work of the world, and all the people of the Church of England are daily

Concerning the Church

taught to pray to God to make known His ways upon earth, and His saving health—that is, His salvation—unto all nations. We must thank God that our Church is so fitted for the needs of the age.

52. Is it Enough to be Baptized and Nominally Belong to the Church of England?

No. Though our Church is the best Church, the purest Church, to merely be baptized and nominally belong to it is not sufficient for salvation. We must each one by faith accept Christ as our Saviour, and confess Him as our Lord. We must truly repent. We must unfeignedly believe; that is, in our heart, with living faith. We must give up ourselves to His service, and walk before Him in holiness and righteousness all the days of our life.